ORISSA

YESTERDAY, TODAY & TOMORROW

Bimalendu Mohanty



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ORISSA
Biramitrapur
SUNDARGARH
Gobindapur
Champua
Bangriposi
BARIPADA
Similipal
Tensa
JHARSUGUDA
Barsua
KENDUJHARGARH
Kuchinda
Thakurmunda
BALESHWAR
Dhenkikot
DEOGARH
SAMBALPUR
Gogua
Pala Laharha
Khamar
BARAGARH
Daitari
Ramapur
Kamakyanagar
Jayapur
BHADRA
Padmapur
SONAPUR
ANUGUL
PANIKOILI
(JAJPUR)
Patnagarh
BAUDA
Talcher
Dharmashala
NAWAPARA
BALANGIR
DHENKANAL
Mahanadi
CUTTACK
KENDRAPA
PHULABANI
BHUBANESHWAR
Dashapalla
KHORDHA
Khariar
Titilagarh
Baligurha
Kalinga
NAYAGARH
Pipli
Kesinga
Chandapur
BHAWANIPATNA
(KALAHANDI)
Kotagarh
Bhanjanagar
Balugan
Raighar
Asika
Umarkot
Khallikot
Munigurha
Ampani
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Brahmapur
NABARANGAPUR
RAYAGADA
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This book is dedicated to my parents
Late Raj Kishore Mohanty,
Late Sitamani Mohanty
&
parents-in-law
Late Arjun Patnaik
Late Ketaki Patnaik.

Bimalendu Mohanty

PREFACE

A few authors have written and published books about Orissa, the eastern sea-board State of India. With 'Orissa Yesterday, Today and Tomorrow', I intend to provide a concise account of the State. Visitors coming from abroad, Orissan people settled in foreign countries and even tourists within India would like to know Orissa intimately, yet in a concise format. I have, therefore, taken the liberty of authoring this book with the sole object of giving a bird's eye-view of the State by portraying the essential features of Orissa's glorious past, culture, heritage, and personalities of eminence in various fields like literature and the freedom movement, whose memory inspires the present generation. Attempt has also been made to give a brief picture about her future as conceived from the present situation. All this should aid the reader in formulating a precise and comprehensive picture of Orissa.

I am indebted to my revered teacher Professor Trilochan Misra, former Vice-Chancellor of Sri Jagannath Sanskrit University, Puri, for making suitable corrections at the draft stage. I am grateful to Professor D.P. Pattanayak, former Director, Central Institute of Indian Languages, Mysore, who helped me in weaving this informative garment. I acknowledge with sincere thanks the continuous and whole-hearted assistance rendered to me from day one till the publication of the Book by my friends, Shri R.B. Pattanayak, former Deputy Secretary to the Governor of Orissa, and Dr. Bhagirathi Choudhury, former Deputy Director, Harijan & Tribal Welfare Department. They gleaned out essential material for many chapters. I am also thankful to

Shri Ramahari Mishra, senior journalist, who supplemented a few facts after thorough scrutiny at the draft stage. I owe my deep sense of gratitude to my trusted friends and well-wishers Sri Barendra Krushna Dhal, the well-known columnist and Sri Basant Das, free-lance senior Journalist both of whom inspired me to attempt this book.

My nephew Shri Simanta Mohanty, an eminent scholar and a communication and development professional, deserves my sincere thanks for his significant insight into the scope of the future development of Orissa. His wife, Smt. Lipsita Mohanty, also deserves kudos for the laborious work she has put into the book. I also thank Dr. Mahesh Prasad Dash, former Director of State Library, Sri Biranchi Mishra, Joint Director, Tourism and Shri Haripada Satpathy, Asst. Director, Sports, for their help. I am also grateful to Shri Jagadananda, Member Secretary, CYSD, an Orissa based NGO, and Shri Ashok Nanda, Secretary of Vikas, both of whom have provided vital information of NGOs of Orissa.

I am grateful to my wife, Dr. Bedabati Mohanty, former Professor of Economics, Utkal University, my son, Dr. Susant Mohanty, and my daughter-in-law, Dr. Neeta Mohanty, both dental surgeons, for their constant support and encouragement. My lovely and charming grandson, Master Nishant Mohanty, deserves mention for the reason that only he could pleasantly distract me from my labours for this book and allow me to return refreshed to the task at hand.

Bimalendu Mohanty

ABOUT THE AUTHOR



Dr. BIMALENDU MOHANTY hails from village Mangalpur, District Jagatsinghpur, Orissa. Born on 14th July, 1937; he is M.A. M.Ed and Ph.D. Joined as Lecturer in 1960. Served as Youth Welfare Officer, Utkal University, whole-time N.C.C. Officer in the rank of Major, became Dean, Student Welfare, Orissa University of Agriculture and Technology in 1968; served as Deputy Programme Advisor, NSS, Government of India; Registrar, Xavier Institute of Management, Bhubaneswar, then served Government of Orissa as Director, Sports and Youth Services; Director, Culture with status of ex-officio Additional Secretary to Government, and Director, State Resource Centre for Adult Education. He was appointed as the Vice Chancellor, Utkal University of Culture, Bhubaneswar in October, 1999. Earned rich experience in academic and executive branches and acquitted himself efficiently in all positions held. Authored a number of books and visited U.S.A., U.K., Nepal, Srilanka and Bangladesh. Was Member of Senate and Syndicate of Utkal University for about 9 years, Member of Academic Council, O.U.A.T. for 17 years and is a Life Member of Red Cross Society of Orissa State Branch. He has profound organisational capabilities and earned laurels at all the meetings, conferences and seminars attended and addressed by him in different capacities. He combines in him, the qualities of a good administrator and academician. Above all, he is gifted with qualities of head and heart.

SHRI SARAT KUMAR KAR
SPEAKER
Orissa Legislative Assembly



Bhubaneswar
No. : 5947/Spk.
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I appreciate the sincere endeavours made by the **Author Dr. Bimalendu Mohanty** in bringing out this useful, purposeful and informative book. The materials contained therein, I am sure, will be of great interest to every reader since they will refresh the memories about Orissa with a sense of pride and enlightenment. It needs to be preserved as a treasure in every Oriya household in general and generations of families hailing from Orissa living abroad in particular. The manner in which the facts are presented and life sketches of eminent personalities in different walks of life are portrayed is superb and praiseworthy. The chapter on 'Orissa Tomorrow' is thought-provoking and I trust, it will boost up the planning process of Orissa with successful dividends.

Sarat Kumar Kar
(SARAT KUMAR KAR)
27/6/03

Prof. (Dr.) D.P. Pattanayak,
Former Director,
Central Institute of Indian
Language, Mysore.

B/188, BDA Duplex Colony,
Bhubaneswar,
Dated the 8th July, 2003



FOREWORD

Bimalendu Mohanty's "Orissa : Yesterday, Today and Tomorrow" has come out as an exceedingly readable book. It is not a history book. It is not a tourist guide. It is not a companion of research. And yet it has the flavour of all these.

Many well researched books have come out in recent times. They deal with history, politics and aspects of culture. But the present book aims at the ambitious goal of providing a companion to all educated persons inside or outside the country. It will whet the appetite of the readers for a better book.

The author has brought his variegated experience to bear on the texture of the book. If this book finds acceptance by the educated youth, then the author would have been amply rewarded.

Debi Prasanna Pattanayak

(DEBI PRASANNA PATTANAYAK)

CHAPTER - I

HISTORICAL BACKGROUND

Orissa, one of the 28 States of India, had become a separate province during the British rule with effect from 1st April, 1936. It is located in between the parallels of 17^0 49' N and 22^0 34 N latitude and the meridians of 81^0 27' E and 87^0 29 E longitudes. The total area of the State is 1,55,707 sq. kms. It has a vast coastline along the Bay of Bengal, measuring 480 kms in length. The area covered by forests is 58,135 sq.kms. Presently the State has 30 districts.

The name Orissa is derived from Sanskrit "Odravisaya' or 'Odradesa' which finds mention in the great epics of "*Ramayana*" and "*Mahabharata*" dating back to 10th and 9th century B.C. respectively. The people of Orissa were then playing an important role in the Aryan politics. The Oriyas were a martial race. In the "*Mahabharata*", the main regions constituting the present State have been referred to as '*Kalinga*', '*Odra*' and '*Utkal*'. Thus, Orissa is an ancient land, it is a holy land praised in "*Skanda Purana*" and "*Kapila Samhita*". The facts about its ancient past are known from the ancient history of the land, age-old literary works, archaeological excavations and data contained in inscriptions and coins.

Ancient Period

The recorded history of Orissa dates back to the period of Nanda dynasty of Magadha. Mahapadma Nanda conquered Kalinga but the subsequent Nanda rulers could not keep this

territory under their rule. After the Nandas, by the time Chandragupta Maurya founded the Maurya dynasty, Kalinga had declared her independence. Neither Chandragupta nor his son Bindusara ventured to fight against the people of Kalinga. Ashoka, the son of Bindusara declared war against Kalinga in 261 B.C. This battle saw one of the worst sufferings in human history in which 1 lakh Kalingan soldiers were killed, 1.5 lakh were captured and some of them deported to Magadha. Ashoka, deeply shocked by seeing the unprecedented devastation and miseries, rued his victory and embraced Buddhism under the initiation of an Oriya Buddhist monk named Upagupta. Kalinga was subjugated and became a part of the Magadha empire. Its headquarters was located at Toshali (Sisupalgarh). The rock edicts of Dhauli, where the great Kalinga war was fought and Jaugadh, enunciate Ashoka's administrative rule and religious principles.

Kalinga became independent in the early part of the 1st Century B.C. Maha Meghabahana Kharavela was the emperor of Kalinga during the second half of the 1st century B.C. He was a great warrior and his power was felt throughout the east, west, south and north of India. He defeated Magadha king Bahasatimitra and brought back the holy Jinasana to Kalinga. He excavated caves for the Jain monks in the Khandagiri and Udayagiri hills. He himself was a Jain, but extended patronage to other religions too. Kharavela was a lover of art, music, dance and entertained his people by organising cultural programmes in his capital Kalinganagari.

In the 2nd century A.D. Kalinga was ruled by Satavahana Kings, whose rule lasted till 202 A.D. From that time onwards till the rule of Shakti Verman, around 400 A.D. Kalinga was ruled by kings of obscure dynasties. But it emerged again as an

independent power under Shakti Verman, whose kingdom extended from the river Mahanadi in the north to the Krishna in the south. From 498 A.D., however, till the period of the Sailodbhavas, the history of Kalinga once again became hazy. The Sailodbhavas achieved supremacy in the coastal regions of Orissa in the 6th century A.D. During this period, Kalinga's overseas trades flourished under the patronage of the Kalingan emperors and maritime contacts were maintained with Malaya, Java, Sumatra, Borneo, Bali, Sri Lanka, Burma and China from the ports named Tamralipti, Palur, Pithurda, Chelitola and Dantapura.

The Sailodbhava kingdom was conquered by the Bhoumakara king Kshemana Karadev-I in the year 736 A.D. and the Bhaumakara dynasty ruled till 961 A.D. In the year 845 A.D. Tribhubana Mahadevi-I of the said dynasty became the first woman ruler of Kalinga, who was succeeded by five other female rulers as full-fledged sovereigns. This dynasty came to an end in the first half of 10th century A.D., when the Somavanshi rulers took over the Kalinga kingdom and reigned for two centuries, i.e. upto 1150 A.D. During their reign, temple construction activities reached predominance, marked by elegant workmanship and architectural excellence. Then followed the Ganga dynasty founded by Anantavarma Chodagangadev (1078-1150 A.D.), who took over the reign of Kalinga from the weak Somavanshis. Chodagangadev built a number of strong forts, of which Jajpur, Amaravati, Chowdwar, Cuttack and Sarangagarh became most famous. He became a devotee of Lord Jagannath and constructed the internationally renowned temple of Lord Jagannath at Puri. Anangabhimadeva-III (1211-1238 A.D.) was a great warrior and defeated the Muslim invaders under the Afgan ruler of Bengal. He established Abhinava Varanasi Kataka (modern Cuttack) and built the Barabati Fort.

His son Narasingadeva- I (1238-1264 A.D.) was also a valiant fighter and he constructed the Raibania Fort. For the worship of the Sun God he built the great Sun Temple of Konark, which is a living monument of exquisite architectural finesse and sculptural excellence. He also contributed to the development of Sanskrit and Oriya literature. The Ganga period was the most prosperous and during this period, Orissan architecture reached great heights. From this time onwards, the Gangas were not only embroiled with the Muslim invasions from the north but also involved in growing conflicts with the kings of the South, especially of the Reddi dynasty. In 1361 A.D. Sultan Firuz Shah of Delhi invaded the Ganga kingdom and defeated the forces of King Bhanudeva - III. The last king of the Gangas, Bhanudev-IV lost this kingdom while engaged in battles with the Reddis. Taking advantage of his long absence, his general Kapileswar Rout seized the throne in a bloodless revolution in 1435 A.D. and founded the Surya dynasty.

Kapileswar Routray known as Kapilendra Dev (1435-1457 A.D.) initially faced internal rebellion from the feudal chiefs, but was able to suppress the rebellion. During his reign, Sultan Ahmed Shah of Bengal invaded Orissa, but was defeated by him. In the year 1444 A.D. Kapilendra Dev was attacked jointly by the forces of king Devaray-II of Vijayanagar and the Reddis of Rajamahendry and simultaneously by Mohammed Shah Shargi of Jaunpur from the north. Kapilendra defeated the Muslims while his son Purushottama Dev defeated the southerners. Kapilendra was a great empire builder. Under him, the boundaries of the Orissa empire spread from the river Hoogli in the north to the river Cauvery in the south. Kapilendra Dev assumed the title of Gajapati Goudeswara Navakoti Karnata Kalavargeswara. Kapilendra Dev chose his youngest son Purushottam Dev (1467-1497 A.D.) as his successor to the


Sun Temple, Konark

throne, ignoring the claim of the eldest Hamvira. Hamvira defeated Purushottam and occupied the throne in the year 1476, but the two brothers entered into a treaty by which Hamvira was given the Khemundi territory and Pusushottam Dev became the ruler of Orissa. He occupied Bahamani and Vijayanagar kingdoms and brought glory to Kalinga. Purushottam Dev desired to marry Padmavati, the enchanting daughter of the king of Kanchi. But the king of Kanchi refused to give his daughter in marriage to Purushottam Dev on the flimsy ground of the latter performing the duty of a sweeper by way of sweeping the floor space in front of the deities in the cars during the Car Festival of Lord Jagannath. Insulted and infuriated by that decision, Purushottam Dev invaded Kanchi. He defeated the king of Kanchi, brought the princess Padmavati with him and married her subsequently. He also brought the jewel throne from Kanchi known as Ratnasimhasana and installed it in Sri Jagannath Temple, Puri, where the three deities Lord Jagannath, Lord Balabhadra and Goddess Subhadra are seated. It is believed that Lord Balabhadra and Lord Jagannath, riding a white horse and black horse respectively in the guise of soldiers fought the battle and defeated the valiant king of Kanchi.

Purushottam Dev was succeeded by Prataprudra Dev (1497-1540), a weak ruler who could not continue the glorious tradition set up by his ancestors. He defeated sultan Allauddin Hussain Shah of Bengal, but Krishnadeva Raya of Vijayanagar defeated the army of Orissa and took Birabhadra, the son of Prataprudra Dev as prisoner to Kondavidu. Birabhadra committed suicide. Ultimately, a treaty was signed between the kings of Orissa and Vijayanagar in the year 1519 A.D. During the rule of Prataprudra, Shri Chaitanya came to Orissa (1510 A.D.) and preached Vaishnavism. Important persons like Prataprudra Dev, Ray Ramananda Patnaik, Gopinath Patnaik,

great oriya poets like Jagannath Das, Balaram Das, Achyutananda Das, Ananta Das and Yashaovanta Das became the friends of Shri Chaitanya. Prataprudra died in 1540 A.D. His two sons Ramachandra Dev and Purushottam Dev were killed by Govinda Vidyadhar, a general of Prataprudra, who occupied the throne in the year 1540 A.D. and became the founder of Bhoi dynasty.

From 1540 to 1560 A.D., the throne of Orissa was occupied by seven rulers who were incompetent and left the State in a chaotic condition. The last, Mukunda Dev (1560-68 A.D.), an able king who restored peace and prestige, was defeated by Suleman Karrani of Bengal and his ravage-mongering general Kalapahad, which brought about the fall of Orissa in 1568 A.D. That year is a dividing line between the glory of Orissa as an independent Hindu kingdom and the decline of its grandeur. The Hindu kings of Orissa had resisted Muslim invasions for three centuries but it was the last Indian territory to be occupied by the Muslims in 1568 A.D.

MUSLIM AND MUGHAL RULE

Although Suleman Karrani conquered Orissa, he and his successors, who ruled for 25 years, could not take a grip on Orissa's administration. Small feudal chiefs continued to rule different regions as independent rulers. The rule of Karrani and his successors who were Afghans, came to an end when Raja Mansingh, the general of the Mughal Emperor Akbar defeated the Afghans and established Mughal administration in 1592 A.D. During Mughal rule also, small chieftains maintained their independence unfettered. Akbar did not want to fight against the Hindu Chiefs. Ramachandra Dev - I of Khurda was shown respect by the Mughals and he enjoyed the status of a subordinate king. In the year 1607, Emperor Jahangir made Orissa a separate

province with Cuttack as its capital. This province (or Suba) was kept under the charge of one Subedar (Governor). Hasin Khan who resided inside the Barabati Fort was the Subedar. The Mughals ruled Orissa for nearly 200 years but were facing revolts from the rulers of Mayurbhanj, Keonjhar, Kanika, Khurda and Khallikote. Attempts were made in 1687 by the Mughal Subedar Abu Nassar to destroy the temple of Lord Jagannath at Puri, but Mukunda Dev, the then king of Khurda (1655-1692) made friendship with the Subedar for which the latter did not proceed beyond Pippili at the request of the former. During this period, the merchants of Orissa were continuing overseas trade and were able to flourish in their venture. This attracted the attention of European traders namely the Portuguese, the Dutch, the English and the French. During the Muslim regime, no interference was made with the religious sentiments of the people.

MARATHA RULE

The Mughal rule declined with the death of Emperor Aurangzeb in the year 1707. The Mughal empire disintegrated and the Marathas, who were instrumental in destroying the Mughal rule, succeeded in eastablishing their administration in Orissa. The Maratha ruler of Nagpur, Raghuji Bhonsle-I desired to annex Orissa with the Maratha empire. He occupied Orissa in the year 1751. Orissa remained under the Maratha subedar with Cuttack as its capital. At different times, prominent Maratha subedars who ruled Orissa were (1) Chiana Bapu (2) Bhawani Pandit and (3) Rajaram Pandit. The English historian Stirling has stated that Orissa was mal-administered by the Marathas and they looted the State; anarchy prevailed everywhere; they were ruthless and unsympathetic towards the people of Orissa. But, however, the Marathas encouraged pilgrimage to Orissa

from other parts of the country. Sanctity of the religious places and shrines was upheld and religion as well as religious institutions were patronised. They had divided Orissa into two separate divisions namely the Mughalbandi and the Garhjat. There was sharp decline in the overseas trade which brought misery to the people of Orissa. The Maratha rule lasted for nearly 50 years.

BRITISH RULE

The authority of the British was rapidly growing in the neighbouring provinces of Bengal and Madras. Victorious in the battles of Plassey in 1757 and Buxar in 1764, the British forces were tempted to conquer Orissa. Lord Wellesley, the then Governor-General of India despatched British troops under the command of Col. Harcourt to conquer Orissa. Col. Harcourt, with his troops, occupied Barabati Fort, Cuttack on 14th October, 1803 without any resistance from the Marathas. Orissa thus came under British rule. But one year after the British entered Orissa, i.e. in 1804, Mukunda Dev-II, Raja of Khurda, assisted by his patriotic Dewan Jayi Rajguru, rebelled against the Britishers. The rebellion was suppressed and Raja Mukunda Dev was deposed and Jai Rajguru was hanged to death. The latter became the first martyr of India's freedom struggle. In the year 1817, the discontented soldiers (Paikas) of Khurda rebelled unitedly against the Britishers in Khurda and the adjoining area with Buxi Jagabandhu, who was formerly a general of Khurda King, as their leader. On 12th April, 1817, the rebel forces reached Puri and destroyed the offices of the English people. The British forces had to fight for six months to suppress the rebellion. The valiant Oriya freedom fighter Buxi Jagabandhu died in 1819. It should be remembered by one and all that long before the Freedom Movement began in 1857 in the country, people of Orissa had been fighting for freedom from British domination since the year 1804.

The Britishers being greatly perturbed by the continuous resistance and successive rebellions from the people of Orissa, decided to decentralise the administration. They kept the southern parts of Orissa under Madras Presidency, the northern parts under Bengal Presidency and the Western parts under the administrative control of the Commissioner of Central Provinces. Twentyfour feudatory States of Orissa (Garhjat) remained loyal to the British authorities who were ruling them through their Political Agents. In the freedom struggle of 1857, the people of Sambalpur region in Western Orissa, under the leadership of Veer Surendra Sai, fought against the British forces. Although in different parts of the country, the first freedom struggle subsided within a brief period, Veer Surendra Sai continued the fight in western Orissa till 1864 when he was captured. Orissa suffered from a devastating famine in the year 1866-67 (known as Na-anka Durbhiksha) in which 10 lakh people died due to sheer apathy and negligence of the British administrators.

FREEDOM STRUGGLE

Orissa continued to play an important role in freedom movement from the year 1865, i.e. years before the Indian National Congress was established. The first session of the Indian National Congress held at Bombay in 1885, was attended by Shri Visweswar Iyer, an advocate of Berhampur. In subsequent years, representatives were deputed to the conventions of the Indian National Congress by Utkal Sabha, Cuttack, National Sabha of Balasore and Utkal Hitaisini of Parlakhemundi. Madhusudan Das, a great patriot presided over the session of the Indian National Congress held at Cuttack on 3rd March, 1886. In the Swadeshi Movement (1905-1910), the patriots of Orissa played a vital role. Shri Madhusudan Das eatablished a shoe factory known as Utkal Tannery at Cuttack and engaged

hundreds of shoe-makers to produce local-made shoes of high quality. He infused a new life among the artisans of Orissa by encouraging them to produce silver filigree items which earned international admiration. Pandit Gopabandhu Das established a school namely Satyabadi Banavidyalaya on the lines of Fergusson College, Pune. The terrorists, who endeavoured to overthrow the British rule include patriots like Jatin Mukherjee (Bagha Jatin), Manoranjan Sengupta, Nirendra Dasgupta, Shankar Sekhar Mukherjee, Atal Behari Acharya and Bairagi Tripathy. By the year 1918, Pandit Gopabandhu Das, Acharya Harihar Das and Krupasindhu Hota were the leading Congressmen of Orissa. Youth leaders who had joined the Congress Movement were Biswanath Das, Harekrushna Mahtab, Gopabandhu Choudhury, Nabakrushna Choudhury, Nityananda Kanungo, Raj Krishna Bose, Jadumani Mangaraj, Gouranga Charan Das, Nanda Kishore Das and many others.

Mahatma Gandhi visited Orissa for the first time in 1921 and addressed a massive gathering at Cuttack. He also visited Orissa in 1925, 1927 and 1934. His visits were a source of great inspiration for the leaders of freedom movement of Orissa.

In the Non-Cooperation Movement, Orissa played an important role. Gandhiji toured Orissa in March, 1921. Responding to his clarion call, Gopabandhu Choudhury, Lingaraj Mishra, Surendranath Das and Mohammed Hanif resigned from their Government jobs. Pandit Nilakantha Das, who had a teaching assignment at Calcutta University, gave it up and joined the National Movement. The Movement in Orissa was further strengthened by the visits of Rajgopal Achari, Motilal Nehru and Subhas Chandra Bose in 1922. In the year 1930, when Gandhiji gave a call for Civil Disobedience Movement, people of Orissa responded vigorously. Breaking of Salt Law became a

symbol of Civil Disobedience. At the historic village of Enchudi situated 20 kms away from Balasore town, the salt law was broken and this village was the second place in India for violation of the law, the first being Dandi. Acharya Harihar Das and seven others were arrested by the police on 13th April, 1930 at Enchudi. Dr. Harekrushna Mahtab, Sardar Surendranath Das, Gopabandhu Choudhury, Pandit Pranakrushna Padhiari, Madan Mohan Patnaik, Biswanath Hota and many others were sent to jail by the orders of Shri A.K. Bose, the then District Magistrate of Balasore. For the first time, women viz: Shrimati Rama Devi, Smt. Malati Choudhury, Smt. Kokila Devi, Smt. Chandramani Devi and Smt. Kiranbala Sen participated in the movement and inspired the people by singing patriotic songs composed by Jatiya Kabi Birakishore Das and Banchanidhi Mohanty. For breaking the salt law, 29 people were killed by police firing in the village Eram in Bhadrak District.

FORMATION AS A SEPARATE STATE

As stated earlier, Orissa became a separate province on 1st April, 1936. The new Legislative Assembly was formed with 62 members. Maharaja Krishna Chandra Gajapati of Parlakhemundi was the Prime Minister in the first ministry of Orissa. The second ministry was headed by Shri Biswanath Das with two other ministers, namely Shri Nityananda Kanungo and Shri Bodharam Dubey. With the starting of World War - II in 1939, there developed a political crisis all over India. All Congress ministries resigned in 1939. In Orissa, a coalition ministry was formed in November, 1941 with Shri Krishna Chandra Gajapati Dev, Maharaja of Parlakhemundi, as the Prime Minister and Pandit Godabarish Mishra and Maulana Abdus Sobhan Khan as ministers. During this period, to be precise in 1943, Utkal University, the premier University of the State was established.

Orissa became famous during the Quit India Movement in 1942. The patriotic tribal leader Laxman Naik of Koraput district was mischievously accused by the British Government for treason and hanged to death. Events moved swiftly after World War - II was over. Alongwith the different provinces, elections were held in Orissa in 1946 and the Congress party won 47 seats out of 60. Dr. Harekrushna Mahtab formed the ministry as its Prime Minister. On 15th August, 1947 India became independent with Orissa as one of the constituent States. By 1st January, 1949, all the feudatory States (Garhjats) merged with Orissa, thus bringing about geographical solidarity to the State.

ORISSA IN POST-INDEPENDENCE PERIOD

The Constitution of India came into force with effect from 26th January, 1950 replacing the Government of India Act, 1935. As per provisions of the Constitution of India, the right of franchise for the people of India became a fundamental right for achieving democratic governance. The first general elections to the Orissa Legislative Assembly were held in the year 1952 and Shri Nabakrushna Choudhury became the Chief Minister of Orissa, the Congress party having secured majority of seats. He tendered resignation and was succeeded by Dr. Harekrushna Mahtab on 19th October, 1956. The second general elections were held in 1957 in which no single party got absolute majority to form Government and the result was a hung assembly. However, the Congress formed the Government with Dr. Mahtab again becoming the Chief Minister on 22 May, 1959, a coalition Government was formed again with Dr. Mahtab as the Chief Minister. Due to internal dissensions, the Coalition Government resigned on 24th July, 1961 and President's Rule was clamped till 23rd June, 1962 for the first time. However, in the next election

Shri Biju Patnaik formed the Government as Leader of the Congress party. The same year he had to resign under Kamaraj Nadar Plan and Shri Biren Mitra took over as Chief Minister. Shri Mitra resigned on 20th February 1965 and Shri Sadasiv Tripathy took over as his successor. The general elections were held in 1967 and a Coalition Government with Shri R.N. Singh Deo as Chief Minister was formed on 8th March 1967 with Jana Congress as the coalition partner. Shri Singh Deo belonged to Ganatantra Parishad which merged with Swatantra party founded by Chakravarti Rajagopalachari. The Coalition Government resigned in 1971 and President's Rule was clamped on 12th January 1971. In the elections held in February, 1971 no single party was returned with the required majority and Shri Biswanath Das, former Prime Minister of Orissa of pre-independence days, became Orissa's Chief Minister on 8th April, 1971. Due to internal scrambles, the Ministry headed by him fell and Smt. Nandini Satpathy was sworn in as Chief Minister on 24th June 1972. Then followed the longest duration of President's Rule in Orissa from 3rd March, 1973 to 3rd March, 1974. Elections were held on 29th and 30th November, 1973 and the Congress (I) was returned to power. Smt. Nandini Satpathy again become the leader of the party and the Chief Minister from 4th March 1974. She resigned and Shri Binayak Acharya became the Chief Minister on 29th December 1976 after a brief spell of President's rule from 16th to 28th December 1976. With the fall of the Congress party at the Centre, elections to Assemblies were held on 10th June 1977 and the Janata Party returned to power with Shri Nilamani Routray as the leader, who became the Chief Minister on 26th June 1977. Once again President's Rule was clamped in Orissa from 17th Feb. 1980 till Shri Janaki Ballav Patnaik became the Chief Minister under the Congress (I) party on 10th June 1980. He was elected again

and became the Chief Minister from 1985 till 6th December, 1989. On 5th March 1990, Shri Biju Patnaik became Orissa's Chief Minister as the leader of the Janata Dal. General elections were held in 1995 in which the Congress (I) returned to power and Shri Janaki Ballav Patnaik again became Orissa's Chief Minister on 15th March 1995. He was succeeded by a tribal leader Dr. Giridhar Gamang who was sworn in as Chief Minister on 17th February 1999. But he had to resign at the behest of the Central Congress party leadership and Shri Hemananda Biswal became the Chief Minister on 6th December 1999. General elections were held in 2000 and Shri Naveen Patnaik, son of the late Biju Patnaik, as the leader of the Biju Janata Dal became the Chief Minister in the ministry formed by a coalition with B.J.P. on 5th March, 2000.

Naveen Patnaik, the present Chief Minister has the unique feature of heading the Government without any political background or administrative experience. His lack of knowledge about the Oriya language is often observed as a hindrance in solving the grassroot problems of the State.

CHAPTER - II

PEOPLE OF ORISSA

Orissa is one of the most fascinating ethnographic State in India. It has been the epitome of the huge number of castes and communities and the original homeland of a number of Scheduled Tribes. Because of its location, Orissa has been the meeting place of races and cultures of the Aryans of the north and the Dravidians as the dominant group of the south. This might have resulted in the racial and cultural assimilation in the population of Orissa.

DEMOGRAPHIC FEATURES

Orissa, with a population of 36.71 million (3,67,06,920) in 2001 claims 3.67 per cent of the total Indian population and covers 4.74 per cent of the land surface of the country. The density of population is 236 per square kilometere against the Indian figure of 324. Nearly 85 percent of the population live in villages and rest in towns. The percentage of literacy has gone upto 63.61 with males registering 75.95 per cent and females 50.97 per cent during 2001 Census.

An important demographic feature of Orissa is its component of the weaker sections comprising the Schedule Castes (16.20%) and the Scheduled Tribes (22.21%) claiming two-fifths of the total population in 2001. The concentration of tribes is mainly in Mayurbhanj, Keonjhar, Sundargarh, Deogarh and Sambalpur districts in the north and in Malkangiri, Koraput, Nabarangpur, Rayagada, Gajapati and Kandhamal districts in

the south. Scheduled castes have cocentrated in the coastal districts, namely Balasore, Bhadrak, Cuttack, Jajpur, Kendrapara, Jagatsinghpur, Puri and Ganjam.

LANGUAGE

Oriya is the predominant language as well as the official language spoken by 84 per cent of the population of Orissa. Some of these Oriya speakers can also speak Bengali, Hindi, Telugu, Urdu and English which are used by non-Oriyas in the State. Apart from the speakers of Oriya, Hindi, Urdu, Bengali, Telugu and English, there are speakers of other languages like Punjabi (0.80%), Gujarati (0.60%) and Tamil (0.40%). Among the Scheduled Tribes, there are speakers of 22 tribal languages, out of which only four have developed their own scripts. Some of the speakers of tribal dialects can speak and understand Oriya. There are several tribal groups, who have lost their languages, but speak Oriya. The Bathudi, Bhuiyan, Bhumia, Dal, Dharua, Saunti, Lodha and Binjhal are included in this category.

RELIGION

Orissa, having Hindus (94.67%) as the most pre-dominant group is known for its religious tolerance as a result of which communal disturbances seldom occur in this State. There are also people belonging to other religions, e.g. Muslims (1.83%) Christians (2.10%) and Buddhists (0.03%) as per 1991 census besides the people professing Jainism and Sarana, the religion of Scheduled Tribes. Orissa for its unique location, has acted as the confluence of diverse faiths at different times. Assimilation of some faiths has given birth to several sects. Each religion has its own form of faith and rituals. However, the cult of Jagannath which synthesises Brahminism, Saivism, Saktism, Jainism, Buddhism and Vaishanavism alongwith the non-Aryan Sabara cult is commonly accepted by the vast majority of Hindus.

The Hindus of Orissa are known through the ages not only for their religious tolerance, but also as a highly religious group observing manifold worship, fasting and feasting on specific days round the year. Some of these worships are done at the village level, some at the regional level and some others at community/caste level. Festive occasions are celebrated with feasting and meeting the relatives, friends and neighbours.

SOCIAL LIFE

People in Orissa are traditionally patrilineal, the males inheriting the parental property, although legally daughters have been empowered to have shares. Marriage is usually monogamous and patrilocal as sons continue to stay in the parental house after marriage. Parents normally take the responsibility of getting their daughters and sons married. Gifts in shape of ornaments, dress, articles of daily use are sent along with the bride among the non-tribals. Bride price paid by groom's parents or rendering unpaid services by the boy is the practice among the Tribes. Caste-endogamy is followed, although inter-caste and inter-community marriages are now taking place to a limited extent. Each social group follows certain moral codes in respect of social contact and conduct. Marriage within the own social group and moral practices, like abstaining from alcoholic drink among the caste Hindus are observed. Beef is a taboo to the Hindus as pork to the Muslims. Cow is considered as a sacred animal to the Hindus. The Hindu society avails of the services of the Brahmin priest, washerman and barber on the occasions of performing religious and socio-religious rites.

CHAPTER - III

TRIBES OF ORISSA

Orissa occupies an important place in the country for having among its people as many as 167 tribal communities claiming nearly one-fourth of the total population of the State. Their concentration is greater in the southern and northern parts. The population size of these tribal communities varies from a few persons, e.g. among the Chenchu tribe, to about 10 lakh among the Kondhs. There are 16 tribal groups numbering more than one lakh each. Eight tribes, namely Bhuinya, Kisan, Munda, Kharia, Oram, Santal, Kolha, Bhumij and Bathudi are mainly found in the northern part and western part of the State. The Saora, Paraja and Bhattoda are found in southern parts. Kondh and Gond tribes are found in many districts. Several tribal groups occupy specific areas which they claim to be their birth places. There are several tribal groups such as Juang, Bhuinya, Bathudi, Bonda, Paraja, who are not seen in other parts of the country.

Many tribal groups have their own languages while some have lost their language and speak Oriya as their mother-tongue. The tribal languages can be grouped under two broad categories, viz : Munda or Austric and Dravidian, although Indo-Aryan Tribes are also found. The Munda groups are mostly found in the eastern and northern regions, while the Dravidian groups have more concentration in the southern part. Basing on the general socio-cultural and economic characteristics of the tribes, they can be broadly grouped under (a) hunters and food gatherers (b) pastoralists, (c) shifting cultivators, (d) artisans, (e)



Tribal Village

horticulturists, (f) settled cultivators and (g) industrial and mining workers. On the basis of their level of socio-cultural distinctiveness, several tribal groups have been identified as Primitive Tribal Groups by Government of India for bringing them within the ambit of Special Development Programme. Among them, mention may be made of the Juang, Lanjia Saura, Pauri-Bhuiyan, Hill Kharia, Mankidia, Lodha, Didayi, Kutia Kondh, Dongria Kondh, Birhor, Bonda and the Chuktia Bhunjia.

The economics of the majority of tribal groups is primarily at subsistence level through collection of minor forest products, shifting cultivation, hunting and settled cultivation. Their economy is characterised by simple technology, gender-based division of labour, pre-capitalistic mode of production and traditional mode of exchange and distribution. Practice of shifting cultivation continues to be a burning problem for the Government. They have good knowledge in land management, use of water resources, raising of orchards and fruit-bearing trees

and rearing of domestic animals and birds. Their aesthetic sensibility is revealed in their housing and settlement patterns, art and craft, music, musical instruments and songs, and making of house-hold articles and implements.

Most of the tribal groups live relatively isolated in hilly tracts exhibiting shyness and indifference to outsiders, but maintaining harmonious life with their neighbouring people who are comparatively advanced. Tribal groups have their own socio-structural arrangement, segmented into exogamous divisions. The most important division is their clan/territorial division. Further, these are subdivided into lineages which are effective corporate social groups. The tribal societies are less hierarchic. The various groups lead a very cohesive community life.

The religious beliefs and practices of the tribal people are primarily animistic. They also incorporate other religious practices which include ancestral worship, shamanism, etc. They aim at ensuring group security and happiness and appeasing the deities and ancestral spirits from time to time through a cycle of rituals at different stages of economic activities for prosperity.

The traditional political organisation of the tribes has several significant components. They have folklores and oral historical tradition. They have established norms, customs, sanctions and customary laws for social control and social order. They have specific traditional functionaries at the level of village, region and tribal group as a whole, to look after maintenance of law and order, peace and security of the group. Impact of the Panchayati Raj system and modern political system has weakened their own traditional systems. Still then, the traditional functionaries have retained their power in the socio-cultural sphere.

Marriage is the most remarkable event which entails free election and specific mode of acquisition of mates. It is

celebrated with dancing, singing and feasting and ends with consummation and establishment of neo-local residence by the newly-wedded couple. Payment of bride price, age at marriage, mode of acquisition of mates vary from group to group.

In spite of modern influences resulting in changes and social mobility, some of the tribal groups have retained some of the significant cultural traits in some form or other. The village bachelors' dormitory still exists as the association centre of the unmarried boys and girls and plays the most significant educative role. They have still preserved their rich cultural heritage in the form of folk tales, myths, dance and music and various forms of performing art.

The tribal people have their sense of dignity and social identity defined and redefined over a period of time. Several groups have tried to maintain solidarity in the face of powerful modern forces of change. They are known for their truthfulness, fellow-feeling and mutual obligation among the members of their respective societies.

In pursuance of special provisions made in the Constitution of India for promotion of economic and educational interests of the tribal people and other weaker sections of the society including protection from social injustice and other forms of exploitation, the Government at both the state and national levels, have been implementing special development programmes for promotion of tribal education and economic development. Presently, different special projects, viz : Integrated Tribal Development Agency (I.T.D.A) for areas of tribal concentration, micro projects for primitive tribal groups and Modified Area Development Agency for dispersed tribal people, in addition to general development programmes under 5 Year Plans, have been implemented in the State. The tribal people are thus, no more left alone to lead a secluded and isolated life,

but have been exposed to massive development activities. As a result of this, visible changes and improvements have occurred in the tribal societies. They have advanced educationally as their literacy rate has improved from 7.36% in 1961 to 22.31% in 1991. Members of the communities have started joining white collar jobs, politics and business. Still then, the tribal people have retained several items of their rich cultural heritage such as dance and music, art and crafts which attract the tourists. The Santal and Saura houses with walls decorated with paintings of animals, birds and flowers and Kondh houses with doors skillfully carved with traditional figures attract the visitors. Some of the tribal communities make colourful textile, combs and articles of household use depicting beauty of decoration. They have also good skills of building their houses, which are considered as heavenly, because they are warm in winter and cool in summer.



Tribal Market, Koraput

This is one side of the tribal picture. The other side is traumatic and deplorable. They have lost their language, a major token of tribal identity. The 62 tribal groups have retained only 22 languages, some of these being counted as endangered species. Their age-long rights over land and forest have been appropriated under apathetic Regulations. Rights over major and minor forest products have been taken over and managed and owned by the non-tribals. The displaced are either driven out of their homes to fend for themselves in city slums or are resettled in non-productive lands without reference to their culture and habitation. They lose their sacred groves and ancestral stones. Their cultures are threatened and face extinction. Their literacy figures and education are the least, in some districts. Due to ignorance of their practices, some tribes were declared 'habitual offenders'. Due to their ignorance of our wily ways, their women are violated. Due to their abject poverty and ignorance, they are awaiting assimilation and extinction.

CHAPTER - IV

CULTURAL HERITAGE

People of Orissa from ancient times are known for their creative skills in building magnificent temples, designing beautiful sculptures, weaving finest fabrics, painting superb pattachitras and showing proficiency in various items of art and crafts. They were brave soldiers and conquered distant lands. As farmers, they were producing the finest quality of rice, pulses, spices, cotton and betel leaf. Having a coast line of nearly 480 kms, they excelled in maritime trade and commerce. For long they were producing huge quantity of salt. In fact, they excelled in all spheres of activity. In the 13th Rock edict of Emperor Ashoka which is found in Afghanistan, mention of Kalinga has been made. Pasupatinath temple inscriptions of Nepal and Polonaruwa inscription of Sri Lanka mention the relationship of Kalinga with the respective countries.

RELIGION

Different religions have emerged in India as well as in Orissa at different periods of time. They include Brahmanism, Jainism, Buddhism, Vaishnavism, Islam, Christianity and Nath Dharma. Being an ancient land, Orissa has been the home of the Dravidians, Aryans and the tribal people and it has acted as the confluence of diverse faiths. Thus while one finds animism, nature worship, shamanism and ancestor worship among the tribal people, he will also observe highly evolved forms of religion like Brahmanism, Hinduism, Buddhism and Jainism among the rest. The synthesis of different forms of Brahmanical

worship - Vaishnavite, Shaivite, Shakta, Ganapataya and Soura is found among the Hindus. Religions have flourished in the past in spite of the rise and fall of empires headed by rulers patronising and propagating their own faith with tolerance and compassion to other existing religions.

BRAHMANISM

Sanatan Dharma which originated from the Vedas is known as the religion of the Aryans. The rulers of Nanda dynasty during the 5th Century B.C. established Brahmanism in the coastal area, which in later period swiftly spread throughout the State. In spite of the spread of Buddhism undertaken by emperor Asoka and Jainism by emperor Kharavela, Brahmanism continued to be a popular religion in different regions. This further developed, assimilated and synthesised the diverse forms of Brahmanic worship resulting in the harmony of Bhagavata, Shaiva, Sakta, Ganapatya and Saura religious sects. The ancient rulers patronised different faiths and beliefs and permitted propagation of different sects. The popularity of these sects can now be seen from the numerous rituals and festivals which are being observed in different temples and villages. Thus, Hinduism, otherwise known as Sanatan Dharma or perennial religion is confluence of different sects. It is a way or life rather than a theological system. Says Dr. S. Radhakrishnan, "The religion of Hindus is not so much theology as a scheme of life."

JAINISM

Jainism is said to be first propagated in Kalinga by the 23rd Tirthankar Parsvanath Swami during the 7th century B.C. This region was visited by several preachers of Jainism before emperor Kharavela propagated it as a State religion. He constructed beautiful caves carved out from the rocks of Udayagiri and Khandagiri hills for the stay of monks, saints and

ascetics in the former and for worship in the latter. But Jainism declined in Orissa after the reign of Kharavela. However, some rulers of the Sailodbhava and Bhojas during medieval period patronised and revived it. The historical and archaeological evidence shows that this spread in the areas around Ratnagiri, Lalitgiri, Choudwar, Athgarh, Tigiria, Badamba, Banki, Jajpur, Anandpur (Keonjhar district), Chhatia and Khiching (in Mayurbhanj district), Kupari and Charampa (in Bhadrak district), Ghumsur (in Ganjam district) and Nabarangapur (in Nabarangapur district).

BUDDHISM

Two merchants, Tapassu and Bhallika who received the sermons of the Buddha at Gaya spread the first message of Buddhism in ancient Kalinga. From the Buddhist Ceylonese work "Datha Vamsa" it is learnt that Buddhism existed in Orissa prior to the time of Asoka. After Kalinga war of 261 B.C. Ashoka embraced Buddhism and took massive steps for its spread in the region. After him, his brother Tissa followed by teacher Dharmarakshita preached the religion. Some of the rulers of Kalinga patronised Buddhism. The influence of Buddhism during the period between 1st-7th century A.D. can be seen from the literature, art, architecture, sculpture and philosophy of the people. But with Brahmanism gaining ground from 8th Century A.D. onwards, spread of Buddhism was slightly affected. However even today, there are Buddhist communities living in places like Tigiria and Baramba in Orissa.

VAISHNAVISM

During the 4th and 5th centuries A.D being patronised by the then rulers, Vaishnavism gained importance. Later from 9th century onwards, the Keshari and Ganga dynasties patronised Vaishnavism and helped in its growth. The religious preacher

Ramanuja and the poet Jayadeva helped in the propagation of Vaishnavism through their philosophical and devotional writings respectively. With the founding of Solar (Surya) dynasty in the 15th century and the visit of Saint Chaitanya, Vaishnavism reached its highest level. The movement was further strengthened by the Panchasakha poets, namely Jagannatha, Balarama, Achyutananda, Ananta and Yasovanta. They succeeded in formulating the Orissan form of Vaishnavism with Lord Jagannath forming the central figure as well as the ultimate reality "Brahman". While Gaudiya Vaishnavism of Bengal, with Radha-krishna as the central figure, advocates devotion based on love (raganuga bhakti), the Orissan form insists on devotion mingled with knowledge (Jnanamisra bhakti). In spite of invasions of the Muslims, the cult of Jagannath remained unaffected. During Mughal period, saints like Kabir made attempts to bring reconciliation between the Hindu and Muslim religions which gave rise to worship of Satyapir by both the cummunities.

CHRISTIANITY

The Christian Missionaries preached Christianity in Orissa first in 1817 A.D. when Lord Hastings was the Governor-General of India. They started their work at Cuttack in 1827. However, their attempt for preaching Christianity evoked strong opposition in Puri, but it succeeded in Berhampur, where one Erun, a Telgu Hindu was converted. Gangadhar Sarangi of Cuttack was the first Oriya convert, baptised on 23.03.1828. He was followed by Ramachandra Jachak, Daitari Naik, Karuna Sahu and Raghu Das. Thereafter, Christianity was spread at Sambalpur and Puri. In course of time, Christianity spread to different parts of the State and at present, we find Christian converts among the scheduled castes and tribes inhabiting

Nabarangpur, Ganjam and Gajapati districts in the south, Sundargarh and Sambalpur in the north and Cuttack, Puri, Balasore and Bhadrak in the coastal region.

ISLAM

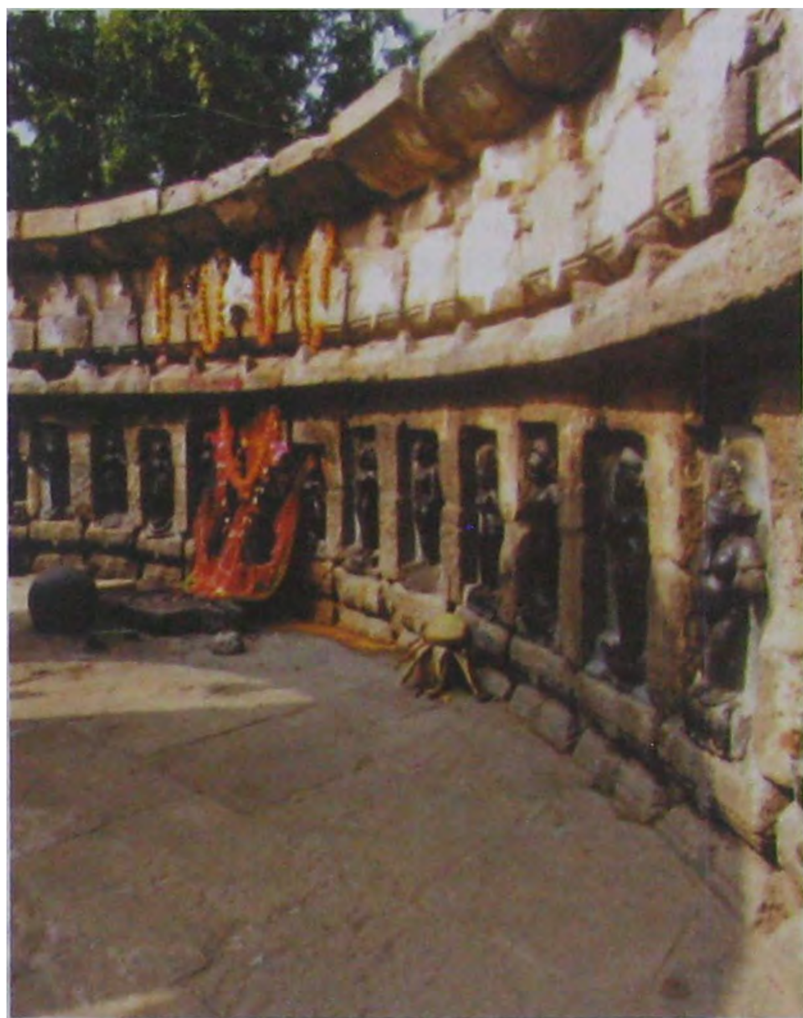
During the Muslim rule in Orissa in 13^{th} and 14^{th} Centuries A.D., mosques, tombs and graveyards were constructed. The Deewan Bazaar Mosque, Jama Masjid at Balu Bazaar and the Qadam-I-Rasool, the main burial ground, are the most important Muslim monuments in Cuttack town. In course of time, a number of mosques have come up in different parts of the State simultaneously with the movement of the Muslim population from within and outside the State. The Muslims in Orissa, Bengal, Assam, Tamil Nadu and Kerala speak the respective State Languages. Islam is at peace with Hinduism. There are a few Muslim shrines visited and worshipped by both Hindus and Muslims.

MAHIMA DHARMA

Mahima Dharma originated in Orissa during the 19^{th} Century A.D. This is also popularly known as Alekha Dharma. It was first propagated by Guru Mahima Gosain aiming at eradicating the evils of caste system and abstaining from idol worship of Hinduism. Mahima Gosain first started preaching at Puri some time in the year 1826. He visited many places around Khurda and then proceeded to Kapilas Hill in Dhenkanal district and spent 24 years including 12 years surviving with fruits and roots and 12 years with milk. The fuel for his Dhuni (sacred fire) was supplied by one Sadananda of Savara tribe in 1826. Guru Mahima Swami blessed the then king of Dhenkanal State, Bhagirathi Mahendra Bahadur, and initiated Santha Kabi Bhima Bhoi.



Kapilash



64 Yogini Temple, Hirapur

Mahima cult gives emphasis on purity of heart and practice of the faith without worldly desires. Sattwic simplicity is the code of conduct and salvation through Atma-jnana. Bhakti-Yoga is the goal. The Mahima Tungis, the temporary resting places and Dhuni Mandaps were constructed in different places including Joranda in Dhenkanal district, where the main seat *(Gadi)* of Mahima is located. The cult is found existing in different parts of Orissa and persons belonging to various castes and tribes are found to have embraced the religion.

SIKHISM

Visit of Guru Nanak to Orissa in 1506 marked the beginning of the Sikh religion. Guru Nanak, during his visit, rested at the present Gurudwara called "Datan Saheb" on the bank of river Mahanadi near Kaliaboda (Cuttack city). He also visited Balasore and Puri.

BAHA'I

Baha'i as a religious faith, was propagated for the first time by Baha'u'llah in Iran during the year 1844. The main aim of this movement was to bring permanent peace in the world through a common religion and discipline. The followers of this religion are known as Baha'i. They believe in one religion and one God and that all human beings are one. They work for bringing equality among men and women, advocate spread of education and upliftment of the downtrodden and for eradication of evil practices from the society. In the whole State, there are about 70,000 Baha'is in Phulbani and Malkangiri districts and sporadically in Puri, Cuttack, Nayagarh, Khurda, Sundargarh and Mayurbhanj districts.

TEMPLES

The temple-building activities in Orissa were most vigorous between the 7th and 16th Centuries A.D. The kings of

Orissa invariably patronised the artisans and constructed temples for installing deities of their faiths.

Rabindranath Tagore, the Nobel laureate, commenting on the Sun Temple at Konark said - "Here the language of man is defeated by the language of stone." Any person who visits a temple of Orissa will come to the conclusion that this is the land of sculptural genius. Orissa was known as "Utkala" because of her brilliant traditions maintained from ancient past in her architectural and sculptural styles, as well as handicrafts and fabrics. "Utkala" means "the land of excellence in art". A brief sketch of important temples of Orissa is given below :

1. Parasurameswar Temple, Bhubaneswar (650 A.D.)

This temple is the oldest Shiva temple of the 7th century A.D. The structure of the temple is substantially intact in its original form, although it was repaired in the year 1903. A small but richly decorated shrine of Shiva, it has sculptures of amorous couples, animals and floral motifs.

2. Vaital Temple, Bhubaneswar (800 A.D.)

The Vaital temple represents a different style of Orissan temple architecture. It is rectangular in shape positioned at right angle to the Jagamohan (Porch). Chamunda (Kapil) is worshipped here and it has Tantric influence.

3. Yogini Temple, Hirapur (9th Century A.D.)

This temple is located at a distance of 15 Kms from Bhubaneswar on the south-east direction. It is one of the four Yogini temples in India. There is another Yogini temple located at Ranipur-Jharial in Bolangir district. This 64-Yogini temple is a small circular temple which contains 64 niches.

4. Mukteswar Temple, Bhubaneswar (950 A.D.)

Well-known for the magnificent stone portal *(Torana)* at

the entrance, this temple is known as the gem of Orissan architecture. The *Panchatantra* has been carved in the temple.

5. Brahmeswar Temple, Bhubaneswar (1050 A.D.)

It is a complete complex of temples with graceful sculptures on the walls and is a miniature version of the Lingaraj Temple.

6. Rajarani Temple, Bhubaneswar (11th Century A.D.)

The Rajarani Temple is known for its intricate carvings of floral, animal and human figures in exotic style. The sculptural images of the temple are elegant and lively, especially the beautiful female figures which can be seen in amorous dalliance as well as engaged in such activities as holding children, looking into mirrors and playing with pet birds. Rajarani Temple is a temple with a difference. There is no deity in the temple. The temple itself is the deity. It is *Srichakra*.

7. Lingaraj Temple, Bhubaneswar (11th Century A.D.)

The Lingaraj Temple dominates the landscape of the city and is visited by thousands of devotees and tourists everyday. The height of the temple is 54 meters. It was constructed by King Lalatendu Kesari of Ganga dynasty. The architectural exuberance and sculptural beauty of the temple arrest everyone's eyes. Worship of Lord Shiva in the composite concept of Hari-Hara, i.e. Shiva and Vishnu, is made here and thousands of people take the *prasad* (Divine sacrament) everyday. The base of the Lingam is probably the largest anywhere. According to one view, it is a broken Ashokan pillar.

8. Sri Jagannath Temple, Puri (12th Century A.D.)

The temple of Lord Jagannath at Puri is one of the four "Dhamas" (religious seats) in India. The present temple structure which is 65 meters in height was built by King Chodaganga Dev of Ganga dynasty. The earlier structure of Shri Jagannath



Sri Jagannath Temple, Puri

temple was of 10th Century A.D. The temple kitchen feeds at least 10,000 people daily and on festive occasions, the number goes upto 50,000. The Divine Sacrament (food offering) of the deities is called "*Mahaprasada*". The deities Lord Balabhadra, Lord Jagannath and Goddess Subhadra are taken in three separate *Rathas* (chariots) during the month of June-July for public view by the people irrespective of caste, creed and religion. This festival is called the famous Car Festival, which is witnessed by lakhs of people from within and outside India.

9. Sun Temple, Konark (13th Century A.D.)

The Sun Temple at Konark was built by Shri Narasingha Dev in the 13th Century A.D. The temple has been designed in the shape of a chariot with 12 pairs of wheels and 7 horses. The sculptures are of great beauty and famous for erotic art. The main temple has been damaged but the Dance Hall and the Audience Hall are intact. The height of the temple is 69.20

meters. It is well-known that Konark was one of the most important ports of the century from the early times. Ptolemy, the famous geographer had made reference to Konark in the 2nd Century A.D. According to the legend, Samba, one of the sons of Lord Krishna suffered from leprosy. Samba performed 12 years of penance to Surya (Sun God), who, being pleased, cured him of the disease. The grateful Samba erected the initial Sun temple at this spot. The sculpture of the temple is of unsurpassed beauty and is a marvel of grace. There is no worship now in this temple for Sun God. The temple is also known as "Black Pagoda", and "Eighth Wonder of the World."

10. Sakhigopal Temple, Sakhigopal

The temple is 20 Kms away from Puri on Bhubaneswar Puri road. *Darshan* of Lord Jagannath cannot be complete without *darshan* of Lord Krishna at Sakhigopal (Sakhi meaning witness).

11. Kichakeswari Temple, Khiching (Mayurbhanj District)

Kichakeswari temple was built in the 7th Century A.D. and the material used is chloride slabs. Tall images of the temple reflect the graceful architectural skills.

12. Nrusinghanath Temple, Bargarh District

The Nrushinghanath temple is built on a hill. Its location is fascinating owing to the height, stone steps and a waterfall with greenery all around. As the legend goes, in the Ramayana, mention has been made that Vira Hanuman carried the sacred Gandhamardhan hill containing herbs on his shoulder, which is the site of this temple.

13. Madhaba Temple, Cuttack District

The Madhaba temple is located on the bank of river Prachi, 6 Kms from Niali. The deity which is worshipped here is Lord

Vishnu with four arms. The image of Goddess Durga is placed next to that of Madhaba and as such, it is also called the Durga Madhab Temple. The Prachi Valley at one time was a valley of temples. Durga Madhava and Radha Madhava were the principal deities. Poet Jayadeva celebrates Madhava in his famous Gita Govinda.

14. Viraja Temple, Jajpur

The temple of mother Goddess Viraja (Durga) is situated at Jajpur on the bank of river Baitarani. The shrines of Sweta Varaha (incarnation of Lord Vishnu) and Sapta Matruka are also found here. This place is also famous as the Nabhigaya Kshetra, where oblations are offered to the departed souls. As the legend goes, the great Ashvamedha Yajna was performed by King Janamejaya on the bank of the holy river Baitarani at a place known as "Dasaashwamedha Ghat".

15. Dhabaleswar Temple (Cuttack District)

The Dhabaleswar Temple is located in a small island of the Mahanadi river at a distance of 36 Kms from Cuttack. This is a Shaiva temple where Lord Shiva is worshipped. The Lingam is white in colour. On Shivaratri day and during the Kartika Purnima period, pilgrims in large numbers come here and offer prayers.

16. Mahavinayak Temple, Chandikhol (Jajpur District)

The Mahavinayak temple situated at Chandikhol is 43 Kms from Cuttack. It draws devotees and tourists who offer prayers to Lord Shiva and Lord Ganapati (Vinayaka).

17. Panchalingeswar Temple, Nilgiri (Balasore District)

This place is 30 Kms. by road from Balasore. Lord Shiva is worshipped here. There are five Lingams submerged in the

water of a fountain. It is a place of beautiful surroundings with scenic beauty.

18. Khirachora Gopinath Temple, Remuna (Balasore District)

The Khirachora Gopinath temple is located at Remuna, 8 Kms. from Balasore. A seat of Vaishnavite culture, Lord Krishna is worshipped here. Specially prepared Khir is the most delicious *prasad* offered to the Lord. This place is also known as the Vrindaban of Orissa.

19. Akhandalmaneswar or Akhandalmani Temple, Aredi (Bhadrak District)

This temple is at a distance of 52 Kms. from Bhadrak situated on the bank of the holy river Baitarani. Lord Shiva is worshipped here. Those who seek relief from physical ailments also make darshan and get blessings.

20. Kapilas Temple (Dhenkanal District)

This temple is located on the peak of Kapilas mountain at a height of 457 meters. Temples of Chandrasekhar, Viswanath and Narayan exist here. This is called Kapilas Kshetra. It attracts a large number of visitors and tourists on the day of Shivaratri.

21. Gupteswar Temple, Gupteswar (District Koraput)

It is a famous cave shrine of Lord Shiva located on a hillock at a height of 151 meters. It is 58 Kms from Jeypore town by road. It is popularly known as Guptakedar and the river Sabari flows at this place. Many pilgrims from Bastar district (in Chattishgarh State) besides the local people visit this place. The festival of Shivaratri is observed here with pomp and grandeur.

Orissa is the only place in the country, probably in the world, where temples from the 5^{th}, 6^{th} Century are standing intact. It is the only place in the world, where about the Sun Temple of

Konark, a document detailing day to day collection and expenditure is published.

22. FAIRS AND FESTIVALS

Fairs and festivals of Orissa represent the cultural heritage of Orissa. Orissa is a confluence of Aryan, Dravidian and Austric cultures. Therefore, in every calendar month in different parts of Orissa, people observe some festival or other. Quite a number of festivals are held on the fullmoon and new moon days. Women in the State observe many Bratas and Oshas. Mention may be made of a few of the Oshas, viz : (1) Jahni Osha (2) Budhibamana Osha (3) Dutiya Osha (4) Sathi Osha (5) Khudurukuni Osha (6) Puajiuntia Osha (7) Kharkhari Osha (8) Dharamani Osha (9) Bhaijintra Osha (10) Nishamangal brata Osha (11) Shitala Sasthi Osha (12) Kanjianla Osha, etc. The Khudurukuni Osha is observed by unmarried girls for the welfare of their brothers. "Raja" is another special festival celebrated by girls of Orissa. Another special festival celebrated by unmarried girls is "Kumar Purnima" which is held on the fullmoon night in the month of Ashwin after Durga Puja. Major festivals are Saraswati Puja, Ganesh Puja, Shivaratri, Holi, Janmastami, Durga Puja, Laxmi Puja, Kali Puja, Kartika Puja, Makar Sankranti, Savitri brata, Prathamastami, Ashokastami, Rama Nabami and Rath Yatra.

Muslims celebrate Id-ul-Fitre, Id-ul-Joha and Moharram. Christians observe Easter, Good Friday and Christmas and Sikhs observe Guru Nanak Birthday.

The major fairs held throughout Orissa including some in specific places are (1) Makar Sankranti Mela (2) Pushya Parba (3) Magha Mela at Konark and Khandagiri (4) Mahima Mela of Joranda (5) Tara Tarini Mela in Ganjam (6) Jhamu Jatra (7) Thakurani Jatra in Ganjam district (8) Gajalaxmi Puja in



Car Festival, Puri



Wooden Masks

Dhenkanal, Kendrapara and other places (9) Balijatra in Cuttack (10) Dhanu Jatra in Bargarh and (11) Nine-day-long Rath Jatra at Puri and in many other places. Government of Orissa organises Konark festival at Konark in the first week of December and the Adibasi festival at Bhubaneswar on the Republic Day. The Hotel and Restaurant Association of Orissa organises the Beach festival at Puri in January every year. All these attract a large number of tourists.

ARTS AND CRAFTS

Orissan Handicraft has been appreciated all over the world. Silver filigree is a distinctive art which is typical to Orissa and the filigree workers are mostly found in Cuttack district. Filigree products find place in international market.



Patachitra of Raghurajpur

Applique work is very attractive. The applique workers prepare umbrellas, wall hangings, shoulder bags, canopies, pillow covers, money purses, etc. The applique workers are mostly found in Pipili area of Khurda district. The applique products also have international market.

Horn works is a specialised art in Orissa. The artisans of this craft are found in Gajapati and Cuttack districts. They make birds, fishes, combs, lizards, etc. out of buffalo horns.

Brass and bell-metal products are mostly prepared in Ganjam, Puri, Nayagarh, Khurda, Dhenkanal and Balasore districts. Brass utensils and containers, usually kept as decorative items in large industrial and commercial houses and hotels, earn good market. Pitchers, pots and vessels and plates also constitute some of these products. Flexible brass fish is an attractive product.



Paper Masks

Excellent wood-carving is done in different parts of Orissa. Carpenters make temple ceilings, carve wooden beams, pillars and doors, and decorative furniture. The chariots of Lord Jagannath, Balabhadra and Subhadra are examples of excellent wood-carving work.

Orissan architects have great dexterity in shaping stone into masterpieces of sculpture. Orissan stone carvings are preserved not only in Museums, but also in large hotels and big houses. These comprise statues of warriors, deities, dancers, musicians, horses, lions and many other decorative motifs. This is the most popular artefact of Orissa and Orissan statues have a great market all over the world. Almost all the ancient temples are unique places exhibiting the great skills of Orissan sculpture on stones.

Terracotta is an eminent heritage handicraft of Orissa. The terracotta paintings are in great demand in urban areas for decorating the sophisticated drawing rooms. Horses with elegant style, elephants in their original structure, decorative pots, shrines of Gods and Goddesses, etc. are the common terracotta products of Orissa.

Toy-making is one of the professional crafts in Orissa. Toys are made of clay, wood, lac, maintaining the elemental structure, form and content. Toys are also made of wood cut to size of the chosen toys. Mostly women are found engaged in toy-making. Orissa toys have a good market in the country and abroad. Toys are also made colourfully from clay or by use of clay over some framework.

Dhokra products are made by settled as well as nomadic tribes which include animals like horses, elephants, figurines cast in bronze. Lamps and lamp-stands also include Dhokra products.



Pattachitra on Coconut surface

Pattachitra in Orissa is considered as a religious art form derived from the temple of Lord Jagannath, Puri. The workmanship of Patta-painting is confined to the Chitrakaras and Maharanas. These paintings are generally narrative in character like those pertaining to scenes from Rasalila of Radha-Krishna, Ramayana and Bhagabat, Dasavatara, etc. These are very colourful and enchanting. This art originated from Puri, Ganjam, Gajapati and Bargarh districts.

Palmleaf is the primitive device for writing manuscripts. Manuscripts of the 16th century illustrate the writing of Geeta Govinda. Most of these are stored in the State Museum at Bhubaneswar. The writings are indelible. After the system of writing with pen on paper has been practised, the art of palmleaf writing has reached the point of extinction.

TEXTILE AND HANDLOOM

Weavers of Sambalpur, Bargarh, Baragarh and Sonepur districts are famous for weaving Sarees in their looms. These

sarees are known as Sambalpuri sarees. They have a smooth finish and the border and pallu of the sarees are beautifully designed making the sarees very attractive. They are also durable. Silk sarees are also produced by the village weavers from local material. Manufactured by the weavers of Ganjam, the Berhampur Pata Sarees, woven with delicate designs are very famous. Hand-woven bed-sheets, bed covers, curtains and dress materials of Orissa are also very popular. In Cuttack district, the villagers of Maniabandha, Nuapatna, and adjoining areas are famous for making Khandua silk sarees. All these earn considerable amount of foreign exchange.

PERFORMING ARTS

Orissa has a glorious tradition of dance, drama and music. It is the originator of classical dances, viz : Chhau and the Odissi, the classical music of Odissi and a number of other performing arts. The earliest evidence of Orissan dance is found in the caves of Khandagiri and Udayagiri and Hatigumpha inscriptions. From the 1st century B.C. Orissa is the only State which has preserved the *"Kundhei Nachha* (puppetry)". Scenes of male dancers, musicians and dancing 'Natraja (God Shiva)' can be found in the earliest temples at Bhubaneswar. The images of dancing girls in the temples built after 10th century A.D. have provided inspiration to create and develop the famous "Odissi" dance. The history of "Odissi" dance has a bearing with Devadasis of Lord Jagannath. It has achieved name and fame all over the world. At Bhubaneswar, Odissi Research Centre provides opportunities for perfection of this dance through teaching and research. Commendable contributions have been made for development of Odissi dance by Kabichandra Kalicharan Patnaik, Bichhanda Charan Patnaik, Kelucharan Mohapatra, Pankaj Das, Debabrata Das, etc. The renowned

artists of Odissi dance include the late Sanjukta Panigrahi, Dr. Priyambada Mohanty Hejmadi, Minati Misra, Kumkum Mohanty, Sonal Mansingh, Illeana Citarishi, Oopalee Aparajita, Rajashree Chintak, Kabita Dwivedi, Geeta Mahalik, Aruna Mohanty and Sangeeta Das.

Chhau dance of Mayurbhanj flourished under the patronage of the rulers of Mayurbhanj State. This dance is confined to men only and depicts masculine vitality. It is a thematic dance brought from different episodes of Puranas and epics. Chhau of Sareikela and Kharsuan deserve special mention.

"Paik Akhada" is equally popular as a form of Martial dance exhibiting tactics of warfare. The "Ghumra Dance" is another form of dance confined to males, where, through the use of drums by each performer, a sonorous musical sound is produced. There are other forms of dance like "Dalkhai" (Sambalpur area), "Changu Natya" (a dance of tribals), "Medha Nacha" (a rural dance), Naga dance of Puri, Karma dance (a tribal dance of Western Orissa), Chadeya dance, Ghoda Nacha (horse dance), etc. which are popular in villages in the specific regions of the State. Each has its distinct style of dance and music.

'Pala' is a musical narrative of one male singer and five persons playing different musical instruments. Puranic episodes are selected for Pala where references to appropriate poetry are made. This is a very popular form of performing art, usually played in open area.

'Daskathia' is a folk art performed by two men. It owes its name to the musical instrument called 'Dasakathis' made of two wooden pieces. By beating them with the hands, a rythmic sound is produced. This is a widely accepted form of entertainment in towns and villages.

JATRA

Jatra (or Yatra) is an open air theatre where mythological, historical and social subjects are enacted. It is a great source of entertainment because the emotional moods like love, pathos, anger, anxiety and valour are depicted in a realistic manner in an open pendal. In the earlier times, the males were playing the roles of female artists. Now, of-course, women are trained to play the women roles in Jatra. This much-liked form of entertainment all over the State goes on being witnessed by the people the whole night.

Prahlad Natak

In Ganjam district, Prahlad Natak is depicted as a form of folk play in a colourful manner with effect from the 19th century. Shri Gopinath Paricha was the first poet and playwright to introduce this form. It is not a classical drama, but a compendium of songs in praise of the Gods and Goddesses. The orchestra consists of 3 members playing harmonium, cymbal (Gini) and drum. The role of Prahlad is usually played by a young boy.

Ras Leela

A lyrico-musical enactment of the immortal love story of Lord Krishna and his consort Radha, Rasa Leela forms part of the religious culture of Orissa. It depicts the different moods in love as formulated in Sanskrit aesthetics such as anger, expectation, playful mischief and such other activities between the celestial pair leading to their final union. The Rasleela of late Mohan Goswami still enjoys admiration of the people of the whole country.

Ramleela is played from the day of Sri Ram Navami depicting in sequence the various incidents from the Ramayana.

It is a colourful musical presentation by several persons in the form of drama.

MUSIC

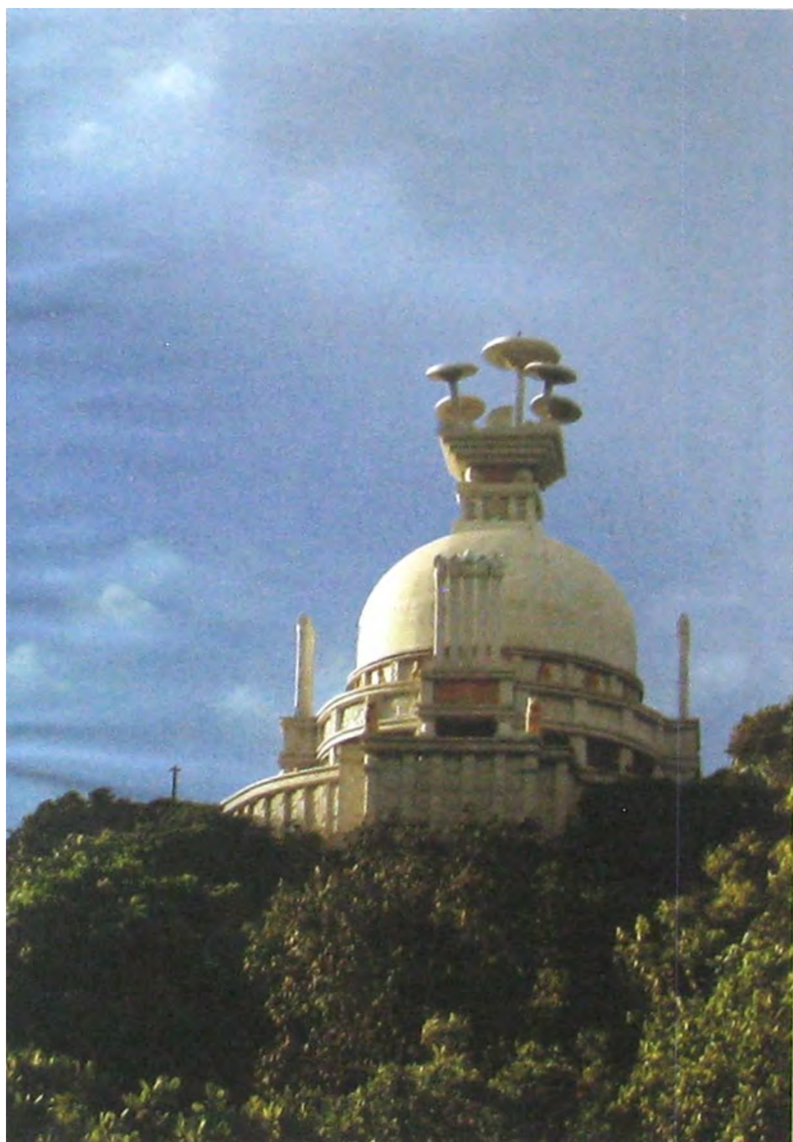
Orissa is proud of a glorious tradition of music. Saints and poets of Orissa composed a huge number of musical poems involving the rules of "Raga" and "Tala" to be followed assiduously. Odissi music is distinctive in character with exemplary combine of Hindusthani and Karnatic music. Kabi Surya Baladev Rath, the renowned Oriya poet was an exponent of Chitrakala form of music. The other important exponent of Odissi music is "Chhanda" combining "Bhava (theme)", "Kala (time)" and "Swara (tune)". The classical Odissi music owes much to Jayadeva, the great Saint-poet of Orissa. In recent times, Singari Syamasundar Kar, Markandeya Mohapatra, Kasinath Pujapanda, Balakrushna Das, Gopal Chandra Panda, Damodar Hota, Ramahari Das, Shyamamani Devi, Sumati Devi, Sunanda Patnaik, Sanjukta Mohanty, Sulakshana Pattnaik and others have made significant contributions for development and modernisation of Odissi music.

STAGE

Orissa has a glorious tradition of stage. The first stage in the country belonging to 1st century B.C. has been identified by scholars in the Khandagiri caves near Bhubaneswar. Bharata Natya Sutra (Circa 4th Century A.D.) speaks of the "Audra Magadhi Pravruthi". At a time when there were no stages in the neighbouring State of West Bengal, Orissa had three professional stages. Orissa theatre of Kabichandra Kalicharan Pattanayak was followed by the Annapurna A & B. Besides, there were many stages run through voluntary efforts. Different kinds of experiments were conducted in stage craft.



Pattachitra



Santi Stupa, Dhauli



Lord Buddha

CHAPTER - V
HALLOWED LAND, PART - I
BUDDHISM IN ORISSA

According to Buddhist Chronicles, Tapassu and Bhallika, two merchant brothers of Orissa were the first persons to be initiated into Buddhism by the Buddha himself on the day of the Buddha's enlightenment. These two were rich traders leading a caravan of five hundred carts. The Chronicles also testify that Ashoka was influenced by a Buddhist monk, Upagupta, whom he met at Dhauli after the Kalinga War. Therefore, Buddhism was known, and it was flourishing in Orissa, right from the time of its inception. Such a long heritage has left a strong imprint that is evident in the innumerable Buddhist Stupas, Viharas and images strewn liberally across the hallowed land of Orissa.

The famous Kalinga War, wherein Emperor Ashoka (269 BC - 232 BC) conquered Kalinga was instrumental in changing Ashoka's attitude to life, in consequence of which he became the greatest promoter of Buddhism. His Rock Edict XIII runs as follows : "When Piyadassi, the Beloved of the Gods, had been consecrated eight years after Kalinga was conquered. 1,50,000 were taken away from that place, 1,00,000 were killed and many more than that died. After that, now that Kalingas are taken, there commenced in the mind of the Beloved of the Gods, ardent desire for the practice of Dhamma, love of Dhamma and teaching of Dhamma. On conquering Kalinga, there is regret on the part of the Beloved of the Gods."

Dhauli, which lies about 5 to 6 kms towards the south of the present Bhubaneswar city, across the Daya river is presumed to be the area where the Kalinga War was fought. It is a hill with vast open space adjoining it, and major Edicts of Ashoka are engraved on a mass of rock, by the side of the road leading to the summit of the hill (where a Buddhist Stupa has recently been built under Indo-Japanese collaboration). The Rock Edicts found here include Nos. I-X, XIV and two separate Kalinga Edicts. In the Kalinga Edict, Ashoka proclaims, "All men are my children." In Rock Edict VI, he expresses his concern for the "welfare of the whole world." The rock-cut elephant above the Edicts is the earliest Buddhist sculpture of Orissa. The stone elephant shows the animal foreparts only, though it has fine sense of form and movement. But it has another significance, which is related to the dream the Buddha's mother saw of the Buddha descending to earth in form of an elephant, and to that extent, elephant probably represented the Buddha to devotees.



Elephant Rock, Dhauli

Ashoka was particularly interested in the spread of Buddhism in Kalinga, and he made earnest efforts to that effect. He sent a number of Buddhist scholars to Kalinga along with his brother Tissa, for whom he built a monastery named Bhojakgiri Vihar. Tissa's preceptor, the famous Buddhist scholar Dharmarakhita, who was stationed in Western India, chose Bhojakgiri to settle in his retiring years. Another equally famous scholar, Mahasanghika Acharya Mahadeva, who was busy in the Deccan for propagating Buddhism, made it a point to visit Kalinga whenever he could, to participate in the activities of Bhojakagiri Vihar. Other well-known scholars of the time, such as Dhatika, who popularised the school of Sarvastivada of Buddhism, and Poshadha, his associate, also came and contributed to the resurgence of Buddhism in Kalinga. Ashoka had a special weakness for Dhauli, where the battle was fought. He saw to it that Dhauli became an important centre of Buddhist activities. He built several chaityas, stupas and pillars there. He got abodes excavted for the recluse, instructions inscribed for officials, expounded the main principles of 'Dandaniti' for the public, provided special status to his new kingdom including the stupas at Dhauli. Buddhism flourished in Kalinga with aplomb even two centuries after Ashoka.

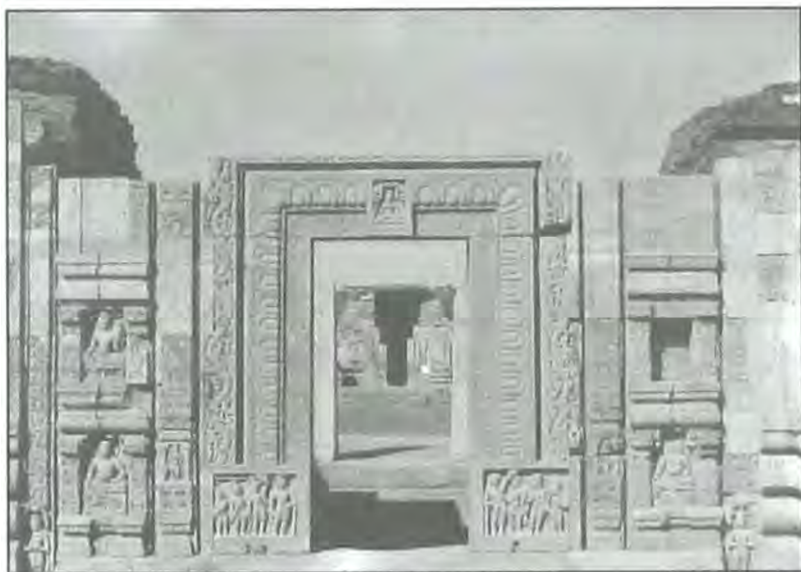
Of course, there were ups and downs. Yet scholars believe that Mahayana form of Buddhism evolved from Orissa, and they point out that Biraja (modern Jajpur) was a sacred land of Buddha Padmaprabha and the cradle of Mahayana, attested by the fact that Jajpur and its neighbourhood are seen to be rich in Mahayanic antiquities. It is not certain if the Gupta rule (from the 4th century till the mid-6th century) extended over Orissa, but their great power and influence prevailed over Orissa, and despite the fact that they were adherents to the Brahminical faith, they were quite liberal towards Buddhism. In fact, in the post-Gupta

period, the Mahayana Buddhism gained further popularity in Orissa. When Hiuen Tsang visited Orissa in the middle of the 7th century, he was happy to note its progress and all round development.

Hiuen Tsang gave a vivid account of the condition of Buddhism in Orissa. He reported about the existence of three kingdoms in the region -Odra, Kangoda and Kalinga - and according to him Buddhism was in a flourishing state in Odra. There were some hundred Samgharamas (monastery) with 10,000 priests. They all studied the Great Vehicle. In a great mountain in the south-west frontiers of the country was a Samgrahama called Pushpagiri ('Pu-se-po-ki-li') and the stupa that belonged to it exhibited many wonders (miracles). To the north-west was also a stupa that exhibited the same wonders. And innumerable devotees who came to offer worship as well as to gain spiritual merits thronged every stupa. He also spoke of the city of "Che-li-ta-lo', which according to him was a great centre for Mahayana Buddhism. He described it as being situated on the south-east frontiers of the Odra country, on the sea, from where navigational activities were carried on. The city was strange, lofty and full of precious articles, and outside the city, there were five convents, one after the other, having high towers, and with exquisitely done figures of saints carved on them. Going south about 20,000 li, was the country Simhala ('Sang-kia-lo'), and in the still, clear night one could see the precious stone of the Tooth-Stupa of the Buddha shining brilliantly like a torch in the air.

Buddhism in Orissa had its best time under the Bhaumakaras, who ruled from about mid-8th century till the 10th century, when Buddhism got full royal patronage and became the state religion. This was in contrast to what happened in the earlier two centuries, under the Sailodhbhavas who had mainly

patronized Brahmanical religions. In fact, the three first rulers of the Bhaumakara dynasty, who were devout Buddhists of the Mahayana form, held epithets like Paramopasaka Kshemarikaradeva, Parama Tathagatha Sivakaradeva and Paramasaugata Subhakaradeva. A significant development at the time was the evolution of Tantric form of Mahayana Buddhism. It gradually branched out into three distinct schools: Vajrayana, Kalachakrayana and Sahajayana, though the term Tantrayana was often used in the general sense of Tantric Buddhism. The divisions did not come simultaneously, but one after another in course of time, till 11th-12th centuries A.D., Sahajayana being the latest. Orissa, as well as the whole of eastern India, was variously influenced by all that, which later in the 12th-14th centuries, emerged as Nathism, and still later, towards the 15th and 16th centuries, into a Buddhist Vaishnav cult.



Ratnagiri

Thus, Buddhism had a long stay in Orissa, for more than fifteen hundred years. But with the passage of time, particularly after the 12th-14th centuries, its influence and impact lessened, and by the 16th century, it was no more than a small stream. It was pushed underground, where, of course, it continues to flow even now, and continues to fertilise, though invisibly, the habits manners and the attitude of the Oriya people as a whole. It has become a heritage, an extremely valuable heritage, seen physically scattered and in ruins, in innumerable images, stupas, viharas, etc. all over Orissa, beginning from excavated settlements such as, at Lalitgiri, Ratnagiri, Udayagiri (Cuttack district), Ganiapalli (Bargarh district), Brahmavana (Cuttack), Kuruma (Puri), and Langudi Hill (Jajpur), to the sites, such as Dhauli, Bhubaneswar, Aragarh Hill (near Khurda), Benupada (Near Delang), Kakudia (near Jatni), Achyutarajpur (near Banpur), Tarapur (near Paradeep), Baneswaranasi (near Narasimhapur), Vajragiri (near Ratnagiri), Tarangasagarapur (near Jajpur), Dham Nagar (near Bhadrak), Barada Cuttack (near Jajpur), Jajpur, Khadipara (near Dhamnagar), Jayarampur (near Bhogarai), Ayodhya (near Baleswar), Khiching (near Karanjia), Boud, Buddhakhol (near Buguda), and Sitabhinji (in Keonjhar district). The Buddhist heritage of Orissa is something to be cherished and to be proud of, a very important part of total Orissan culture. This is only a brief outline. Nobody knows how vast and extensive this Buddhist heritage has been in Orissa. Only search and research can establish the true credentials of the Buddhist spread in Orissa, a testimony to the glorious cultural lineage of this State.

CHAPTER - VI

HALLOWED LAND, PART - II

JAINISM IN ORISSA

Orissa has had a significant relationship with the three ancient orthogenetic religious traditions of India–Hinduism, Buddhism and Jainism. All three traditions invested significantly in the land in their evolution and spread and have seen periods of resurgence and decline in the State. Saints and seers of each tradition spent considerable time in Orissa preaching the faith and tending to the acolyte, thereby making the land of the State hallowed. It shows the stature of Orissa as a land of deep spiritual significance that the most ancient and revered saints of each of these ancient traditions chose to visit it and take their fill of the nectar, the State has to offer.

In this chapter we take a look at how Jainism took root and flourished in Orissa. Jainism's history in Orissa is truly hoary, dating back nearly 3000 years, with ample historical evidence that even the first Jain Tirthankara, Rishabadeva, was worshipped in the State. Though one can't identify an exact date or year in which Jainism arrived in Orissa, it can be said safely that it did so much before Buddhism graced Orissa's shores. Apart from the first Tirthankara, who is also referred to in sacred Jina texts and rock carvings as Adinatha, other Tirthankaras of the Jain pantheon of twentyfour Tirthankaras also played their role in the spiritual tradition of the State. Notably the twentythird Tirthankara, Parasvanath, stayed and prayed in Orissa in the 8th century B.C., giving a fillip to this

religion in Orissa. Parasvanath, of course, did considerable preaching in the neighbouring State of Bihar and the highest geographical point in the new State of Jharkhand is named after the saint. He wielded immense influence and commanded huge respect in the region. To this Tirthankara goes the credit of truly establishing the Jain faith not only in Orissa but in the surrounding regions as well.

The most famous of the twentyfour Tirthankaras and, also, the last, Vardhaman Mahavira, visited Orissa in the 6th century B.C. and showered His blessings on its people. Jainism won followers from all walks of life and became a living, organic faith which bound the people of Orissa together. For nearly six hundred years before the epochal year of 261 BC, when the Kalinga war occurred, and for two hundred years after that date, Jainism was a principal force in the socio-cultural life of the State. With the Kalinga war Buddhism witnessed a renaissance in the state, but Jainism did not fall into disrepair.

Throughout its early start and growth in the State, historians have found that Jainism attracted the patronage of the ruler of the land from several succeeding dynasties. Jain secular and canonical texts are rich with references to the ancient land of Kalinga and its kings who kept the faith. The king named Karandu or Karakandu of Kalinga is mentioned in texts such as the Uttardhyayana Sutra and the Kumbhakara Jataka as a staunch Jain, possibly a devotee of Parasvanath himself. Mahavira came to Orissa at the invitation of the Kshatriya king, Chetaka. In the Avasyakasutra, it is mentioned that Mahavira visited the ancient Kalinga capital of Toshali.

The popular impact of Jainism on the Orissan mind can be gauged from the fact that one of Jainism's finest hours in Orissa arrived after the Kalinga war, when Buddhism had

occupied centrestage with the evangelical zeal that Ashoka had shown. In the 1st century B.C. King Kharavela of the Chedi dynasty patronized Jainism extensively and created a material body of Jain sculpture and monuments that is now regarded as one of India's finest tributes to this most ascetic of religions. Kumari Parvata, now known as Khandagiri and Udayagiri, on the outskirts of Bhubaneswar, had always been a favoured preaching spot of Jain Tithankaras visiting the State. Kharavela set about developing this twin hillock as a monastery for Jain Bhikshus to live in and meditate. Several caves were dug and are adorned with priceless inscriptions that have served historians well. The Hati Gumpha (Elephant cave) inscription tells us about the resurgence Jainism enjoyed in the Kharavela reign. The entire royal family was devoutly Jina and aided the creation of the Khandagiri and Udayagiri caves. These caves have a special ascetic design in keeping with the tenets of the Jain religion : low-roofed with just adequate space for a monk to sit in meditation.

Mention must be made here of the military campaign Kharavela undertook in his reign to recover an idol of Kalinga Jina, a sacred image of Adinatha which had been plundered by Mahapadma Nanda of the Magadha empire some three hundred years before Kharavela's time. In a furious campaign against the Magadha kingdom, Kharavela recovered the sacred image and carried it back to his kingdom. This campaign for the deity is also recorded in the Hathi Gumpha inscription. Many images of the Tirthankara Parsvanath are also found inscribed in the caves, which are a must-visit for Jains around the world. Historians and Jain scholars have found invaluable details of several ancient Jain saints and figures in these inscriptions. Apart from the Hathi Gumpha, another cave called the Rani Gumpha (or the Queen's Cave) contains invaluable inscriptions.

Jainism in Orissa also owes much to the force of King Kharavela's personality. He was one of the greatest rulers of ancient India, a true legend of whom India is very proud. He possessed great military might and was a statesman and visionary. Despite being staunchly Jain in his belief and practices, he treated all other religions and sects with the greatest reverence and accommodation. All sections of society flourished in his reign. Saints and holy men of all religions found favour in his eyes (which is as much a tribute to the inclusive nature of Kharavela's principal faith as to his own personality).

After Kharavela's death, Jainism did not lose its sway. Kharavela's successors, Kudapsiri and Vadhuka, continued the glorious legacy of India's great saint-king. Even after the fall of the Chedi dynasty, Jainism didn't lose its influence. Succeeding dynasties continued to patronise this religion. The Naga dynasty and the Gupta dynasty in the 3rd and 4th centuries continued to patronise Jain monks and ascetics. Princes of the staunchly Brahminical Ganga dynasty too accepted the Jina faith. The Chinese pilgrim Hieun Tsang who visited this part of the country in the seventh century too found the Jain faith in robust shape. The Sailadodhava dynasty too treated Jainism with great respect.

That the influence of this religion was state-wide is attested by the many Jain archaeological discoveries made across the State. Many Shaivite temples have been found to house and honour images of Jain tirthankaras in what is a testimonial to the singularly syncretic nature of Orissa society, a beacon for the rest of India.

The history of Jainism in Orissa is still being written with new archeological findings continually adding to the fascinating facts already known. Sisupalgarh, on the outskirts of Bhubaneswar, continues to throw up interesting evidence of

the flourishing Jain faith. In Banpur copper plates have been excavated which record grants of land by the Sailodbhava dynasty to Jain monks. The Daksha Prajapati temple at Banpur also houses many ancient Jain images. The Swapneswara temple contains images of the 24 Tirthankaras. The Mukteswar temple in Bhubaneswar also has many images of Jain saints.

Jaina images have been excavated in many parts of Orissa, notably Bhadrak, Balasore and Khiching in the district of Mayurbhanj.

Today, Khandagiri and Udaygiri call the Jina faithful from around the world to come and absorb the radiant spiritual power developed over no less than two thousand years. It is a place of pilgrimage for all those who believe that Ahimsa (Non-violence) and Satya (Truth) are paramount for the survival of our troubled civilisation.

CHAPTER - VII

ORISSAN LANGUAGE AND LITERATURE

Oriya language belongs to the eastern branch of Indo-Aryan. It developed by inputs from Sanskrit and Ardha Magadhi. From the time of Emperor Ashoka (3rd century B.C.) the rudiments of Oriya language have been found to be existing intermingled with Sanskrit and Pali. Before coming into written form, the literature existed in oral form as folklore and idioms of rural traditions. Charyapadas are the earliest specimens of Oriya language. There is evidence of the existence of Oriya language as revealed from the Hatigumpha inscriptions (1st Century B.C./A.D.), Sunabeda inscription of 569 A.D., Nivina Copper Plates of 619 A.D., and Oriya stone inscriptions of 1015 A.D. The palmleaf manuscripts of Orissa bear testimony to Oriya language and literature having been used while writing religious and literary texts. Madala Panji gives an account of Jagannath temple worship in the historical background. Thereafter, Oriya language developed through various stages in various branches.

In the 15th century, Sarala Das wrote the entire Mahabharata in Oriya which is not a translation of the original Mahabharat in Sanskrit, but a recreation brilliantly expressed. Jagannath Das and Balaram Das, two versatile poet-philosophers enriched Oriya language by devotional works. Bhagabata by Jagannath Das, became a name in the Orissa household. In the same century, Balaram Das wrote Ramayana in the form of Oriya poetry and also composed many devotional poems. During the same period, Achyutananda Das wrote "Harivamsha" in Oriya.

He also wrote Sunya Samhita, a philosophical treatise of high order. In the 17th century, Salbega, a muslim poet composed prayer songs in Oriya dedicated to Lord Jagannath. In the 18th century, Dinakrushna Das and Kavisurya Baladev Rath were prominent Oriya poets who brought fame to Oriya literature in poetry.

Oriya language flourished under royal patronage in the medieval age, leading to the composition of a number of ornate Kavyas (poetry). Poets like Dhanajay Bhanja, Upendra Bhanja, and Abimanyu Samantasinghar wrote Kavyas which dealt with romantic narratives about divine and puranic personages like Radha and Krishna, Rama and Sita, Usha and Aniruddha as well as princely and secular characters Chandrabhanu and Lavanyabati. In style they conformed to the classical theory of *rasa* and blended rhetoric with musicality. Bhima Bhoi, virtually an illiterate person, composed a number of devotional songs in Oriya inspired by Divine grace.

Exponents of modern Oriya literature who broke away from the medieval tradition were Sarvashri Radhanath Ray, Fakir Mohan Senapati, Madhusudan Rao and Gangadhar Meher. Radhanath Ray's writings have assimilated and expressed the cultural traditions of Orissa as found in its history, myths, legends, and folklore. He wrote several books like Chilika, Mahajatra, Kedar Gowri drawing on characters like Chandrabhaga and Usha, depicting the natural beauty and the rich indigenous culture of the then Orissa. Gangadhar Meher wrote on puranic and classical love themes, e.g. Indumati, Tapaswini, Pranaya Ballari. Madhusudan Rao was a devotional poet and his books contain poems incorporating the spirit of religious reform viz : Himalaya, Udayotsava, Rushi Prane Debabatarana. Another notable poet is Nanda Kishore Bal, who composed poems depicting simple village life in his book

'Pallichitra'. Some of his poems relate to nationalistic and humanistic philosophy. The poets of Satyabadi School consisting of Pt. Gopabandhu Das, Pt. Nilakantha Das and Pt. Godabarish Mishra added new dimensions to Oriya poetry with the use of newer words by innovation. The most notable among the poets, who earned reputation for their poetry during the pre-independence days are : Annada Shankar Ray, Kalindi Charan Panigrahi, Dr. Mayadhar Mansingh, Baikuntha Nath Patnaik, Godavarish Mohapatra and Radhamohan Garnaik.

Modern traditions in Oriya literature began thereafter with the works of poets of eminence like Sachi Routray, Guruprasad Mohanty, Bhanuji Rao, Ramakanta Rath, Sitakanta Mahapatra, Soubhagya Mishra, Rajendra Kishore Panda, Deepak Mishra, Smt. Pratibha Satapathy and a host of others. During the last decades, the intellectual, urban and elitist voice of modern Oriya poetry has been noted down in favour of a comparatively simple, emotive and communicable form in the hands of the aforesaid senior and many younger poets, which marks the post-modern phase of Oriya poetry. Among the modern prose writers Gopinath Mohanty, Surendra Mohanty, Kanhu Charan Mohanty, Nityananda Mohapatra and Kishori Charan Das deserve special mention. Manoranjan Das is a name to reckon within the field of drama. He spearheaded the age of experimentation and development in dramatic literature. Oriya has a rich tradition of essays, biographies and autobiographies, travelogues, humorous writings and literary criticism. They add newer dimensions to creative literary writings in Oriya.

OUTSTANDING POETS AND WRITERS

Adikabi Sarala Das (c. 15th century)

Sarala Das, a person of humble origin, unlettered though, but backed by rich and powerful oral knowledge of Sanskrit

literature, was the first poet who made the beginning of the golden period of Oriya literature during the reign of Kapilendra Dev (1435-1467 A.D.) He wrote the great epic of Mahabharat in Oriya incorporating local traditions, customs and mores to make it more realistic and readable through the use of colloquial idiom of the common people. He also wrote 'Chandi Purana' depicting the cult of 'Shakti' and 'Vilanka Ramayan' highlighting the importance of Rama.

Balaram Das (c. 16th century)

Balaram Das is famous for his book 'Dandi Ramayan' in recital form, an Oriya version of the great epic which is intellegible and easily followed by the common people.

Jagannath Das (c. 16th century)

Jagannath Das, a great classical scholar in Sanskrit wrote 'Bhagabata' in Oriya, which could be easily read and understood by the common people. The explanations and interpretations in the poem attracted the readers so much that it resulted in founding a cultural centre called 'Bhagabataghar' or 'Bhagabatatungi' in the villages integrated into the local culture.

Kabi Samrat Upendra Bjanja (c. 17th and 18th century)

Kabi Samrat (Emperor of Poets) Upendra Bhanja was the grandson of king Dhananjay Bhanja (1636-1701 A.D.) of Ghumusur now in Ganjam district. Dhananjay Bhanja himself was a poet of several Kavyas (long poems). Being inspired by his grandfather, Upendra Bhanja devoted his time to literary activities. He achieved profound knowledge of oriental literature under the guidance of several Pundits engaged by King Dhananjay Bhanja. He equipped himself with studies in Sanskrit literature and started composing in Oriya. He wrote about 50 Kavyas, of which 'Vaidehisavilasa', 'Premasudhanidhi' 'Labanyabati' are worth mentioning.

Santhakabi Bhima Bhoi (1846 to 1895)

Bhima Bhoi was initiated to Mahima Dharma (a religious sect originating in Orissa) by the founder Guru Mahima Swamy around 1862. Bhakta Bhima Bhoi devoted his life to writing devotional songs in several books like 'Stuti Chintamani', 'Bhajanmala', 'Srutinishedha Geeta' and 'Brahmanirupana Geeta'. He was a member of Kondh tribe and illiterate. Every morning, he used to recite devotional songs which were recorded in palm leaf by four Brahmin devotees of Mahima Dharma, namely Hari Panda and others.

Gourishankar Ray (1835-1917)

Gourisankar Ray was the first person to establish Oriya printing press at Cuttack and to publish a weekly journal entitled 'Utkal Dipika' (1866) in the said press. This created an electrifying impact on the thinking elite and the mass of reading public. This had a great influence in different parts of Orissa. Consequently a number of printing presses were established and several journals and newspapers published.

Kabibara Radhanath Ray (1848-1908)

Radhanath Ray devoted his whole life-time to the spread of education in Oriya medium and writing Kavyas, textbooks and essays. He was Inspector of Schools working in different parts of the State, which helped him write a number of books on the natural beauty of Orissa. Among these, the books titled 'Kavitabali', 'Chilika', 'Parbati', 'Kedargouri', 'Jajati', 'Nandikeshari', 'Usha', 'Mahajatra' and 'Darbar' are worth mentioning.

Bhaktakabi Madhusudan Rao (1853-1912)

Madhusudan Rao, after joining as a school teacher in Balasore, met Fakirmohan and Radhanath Ray. They formed

the trio or trinity for the spread and development of Oriya literature in a new direction as well as to safeguard its status as such. Madhusudan Rao and Radhanath Ray in particular, published a number of textbooks individually and jointly. In his service career, Madhusudan finally became the Headmaster of Cuttack Training School. He published a number of books of devotional songs and essays. Mention may be made of 'Chandamala', 'Balaramayan', 'Kabitabali', 'Bibidha Kabita', 'Kusumanjali', 'Basantagatha', 'Utkalgatha' etc.

Vyasakabi Fakir Mohan Senapati (1843-1918)

Fakir Mohan was first working as a teacher in Barabati School, Balasore. He enriched his literary skill by referring to dictionaries and reading Sanskrit works. In 1868 he established a printing press and published several text books on Indian history, grammar and arithmetic. He served as administrator to help the kings of several feudatory States namely - Nilgiri, Damapada, Dhenkanal, Daspalla and Keonjhar. Between 1897 and 1918, he wrote a number of books, novels, poetry and stories, namely 'Kabita Sankalana', 'Dhuli', 'Chhamano Atha Guntha' (1897-99), 'Lachama' (1901), Prayaschita, Mamu (1915), 'Galpaguchha', 'Ananta Milan', 'Atma Samarpan' and 'Chhandogya Upanishad'. In addition, he published a number of short stories in different Oriya journals.

Swabhava Kabi Gangadhar Meher (1862-1924)

Gangadhar Meher of Barpali now in Bargarh district, joined with the trinity formed by Radhanath, Madhusudan and Fakir Mohan and worked for the development of Oriya literature in the new direction. Under his father's guidance, Gangadhar read the Bhagabat and at the same time, helped his father in weaving. He studied in a primary school at Barpali for some years. He served under the Zamindar of Barpali and started

writing books. He published several books like 'Indumati', 'Rasaratnakar', 'Ahalyastaba', 'Utkal Laxmi', 'Mahima', 'Kichakabadha', 'Padmini', 'Tapaswini', 'Arghyathali', 'Bharatibandaba', 'Pranayavallari', most of which are poetical works.

Utkal Bharati Kuntala Kumari Sabat (1900-1938)

Kuntala Kumari Sabat is considered as a topmost poetess and novelist of Orissa. She became a doctor after passing L.M.P. from Cuttack Medical College. She was Christian by birth and became Hindu later and wrote a number of books, the reformative urge being the main theme. These include 'Naatundi', 'Kali Bahu', 'Parasamani' 'Kabita Guchha' and 'Bharati'. She resigned from service under Red Cross and practised as a private doctor. She wrote a number of Kavya Kabitas which include 'Anjali', 'Archana', 'Sphulinga', 'Ahwan' 'Prema Chintamani', 'Odianka Kandana', 'Gadjat Krushaka' and 'Manikanchana'.

Ganakabi Baishnab Pani (1883-1956)

Baishnab Pani from early childhood joined the Jatra Party and later on, he became a student while serving as a cook in an M.E. School. He left his studies and became the main singer (Gayaka) of Paladal. He joined the Jatradal as an artist and staged 'Meghanad Badha', a lyrical drama (Geetabhinaya). He wrote a number of such 'Geetabhinayas' and staged these in many parts of the State. Later on, he wrote dance-drama (Geetinatya). His plays dealt with popular themes, their diction was simple and poetic and the dramatic verses alliterative and rhythmic. On account of their popular appeal among the masses he was called Gana Kabi (Poet of the Masses).

Kantakabi Laxmikanta Mohapatra (1888-1953)

Laxmikanta Mohapatra comes of a Zamindar family of

Bhadrak area. He passed B.A. from Ravenshaw College, but he suffered from leprosy for which he devoted his time to writing books. He wrote devotional dramas like 'Basanta Bilasa', 'Barunabijay', 'Kaliadalana', 'Brajarajana', 'Besabadala', and 'Gourasanyasa', and historical and puranic dramas like 'Kamya', 'Kalapahada' and 'Chandrahasa'. He composed a national song 'Bande Utkal Janani', which was appreciated by all. He is also known for his fiction writing and books for children and short stories.

Kabi-Chandra Kalicharan Patnaik (1897-1978)

Kalicharan Patnaik showed keen interest in songs and dance while he was a student at school and college. From early age, he started composing songs which came out in a book entitled 'Mahaparabat'. His first play was 'Bhajana Lila'. In later period, he was known more as a playwright, director of music and dance and producer and director of drama. His early dramas include Dhruba, Mrugaya, Shakuntala and Raasa. He was the first person to start a dramatic party and established the Orissa Theatre, Cuttack for staging Oriya play. He also wrote several social dramas, namely Pratisodh, Ahuti, Girls' School, Chumbana, Paribartana, Kamala, Jaydev, Bhata, Chakri, Banamali, Haranchal, Abhijan and Raktamati. He was awarded 'Natyacharya' title by Utkal Sahitya Samaj, "Padmashri" by Government of India and Fellowships from Central Sangeet Natak Academy.

Kanhu Charan Mohanty (1906-1994)

During the pre and post independence periods, Kanhu Charan Mohanty was a prolific writer for awakening social consciousness. After passing B.A., he served the Government of Orissa from 1930 till his retirement in 1964 from State Administrative Service. He started writing when he was young

and continued till his death. He has written many novels such as Tamasa Tire, Ha Anna, Tathastu, Baliraja, Aruna, Palataka, Nisfala, Swapna naa Satya, Duniar Dau, Olat Palat, Parakiya, Panchay Udandi, Adekha Hata, Tunda Baida, Sasthi, Bhuli Huena, Jhanjha, Bajra Bahu, Kaa, etc.

Gopinath Mohanty (1914-1991)

Gopinath Mohanty, younger brother of Kanhu Charan Mohanty, was also a prolific writer. He was M.A. in English and joined State Administrative Service in 1938. He has written a large number of novels depicting life of tribal people who are exploited by outsiders, untouchability and many other social issues. His most important books are - Harijan, Dadibudha, Paraja, Amrutara Santana, Sarat Babunka Gali, Rahura Chhaya, Sapana Mati, Danapani, Sibabhai, Layabilay, Mati Matala, Pahanta, Akasha Sundari, Analanala, Kulay Pani and Digadihudi. He published short stories in several book forms like Ghasafula, Podakapala, Nababadhu, Chhaialua, Guptaganga and Na Mane Nahi. He got the Kendra Sahitya Academy Award in 1955 and Gyanapitha Award in 1974 for his novel 'Mati Matala'. He was also awarded honorary Ph. D. Degree by Sambalpur University and "Padmabhushan" by Government of India.

Pallikabi Nandakishore Bal (1875-1928)

Nandakishore Bal, after completing B.A. degree joined as a teacher in the Training School, Cuttack and later on completed B.T. from Calcutta University. He rose upto Inspector of Schools from which post he retired of his own accord. He produced several Kavyas highlighting love for nature and people. He wrote a large number of songs using 25 Chandas suitable for rural people. He also produced a few novels like Kanakalata and some essays. His popular books are - Laxmi, Sarmishta,

Krushna Kumari, Sitabanabasa, Nirjharini, Pallichitra, Basanta, Kokila, Nanabayagita, Prabhata Sangeeta, Janmabhumi, Nirmalaya, Tarangini and Chandumala.

Kabi Mayadhar Mansingh (1905-1973)

Dr. Mayadhar Mansingh, with P.G. Degree in English, started his service as a teacher in Kalahandi district. He obtained Ph. D. from London and ultimately served as the Principal of Gangadhar Meher College, Sambalpur. From his young age, he started writing poems in different journals. In course of time, he also wrote dramas, short plays, literary criticism, biography, etc. to enrich Oriya literature and several books of poems like–Se Dinara Kabita, Premasasya, Hemasasya, Hemapuspa, Bapu Darpana, Konark, Matibani and several Kavyas like Seshadrusti, Jema, Sadhabajhia, which are books of high standard. He also published several dramas like Rajakabi, Upendra, Barabati, Nastanida, Pujaruni, Puspita, Puspitavinay, Budha Duti and Durbahikya.

Kalandi Charan Panigrahi (1901-1991)

Kalandi Charan Panigrahi, who was a graduate from Ravenshaw College, served at various places and wrote poems and short stories which have been published in journals. He has written poems published in 'Sabuja Kabita', 'Kshanika Satya', 'Mo Kobita', 'Chuntia Loda', 'Mane Nahi'. He was also a novelist and produced Matira Manisha, Muktagadar Kshudha, Amar Chita and Ajira Manisha and published several compilations of short stories like Sagarika, Rasifala, Dwadasi, Sesarasmi and Mo Kathati Sarinahi. The main themes of his stories are social reform, political and cultural reform, etc. He along with Annada Shankar Ray, Baikuntha Patnaik, Harihar Mohapatra started Sabuja Sahitya Samiti and published a journal entitled 'Yugabati'. He was awarded Padmabhusan in 1971 by

Govt. of India, D. Litt. by Sambalpur University and he was a Fellow of Kendriya Sahitya Academy.

Godabarish Mohapatra (1898-1965)

Godabarish Mohapatra was a poet, essayist, novelist and biographer of high order. He was educated at Satyabadi High School. From early age, he started writing poems and stories. His novel 'Raktapata' and 'Premapathe' were published in the journal 'Shankar' published by Balakrushna Kar. He also wrote Sisu Ramayan and Sisu Mahabharat. He earned name and fame by publishing a popular journal entitled 'Niankhunta', first from Berhampur and then from Cuttack, containing comic articles exposing the political and administrative weakness of the contemporary period. He also brought out a children's magazine entitled 'Tuantuin', several compliations of poems like 'Pahachatalar Ghasa', 'He Mor Kalama', 'Mo Khelasathi' and compilation of short stories like 'Nila Mastrani', 'Ebe Madhya Banchichi', 'Mu Dine Mantri Thili', were also written by him. The book 'Utha Kankala' earned him Orissa Sahitya Academy Award. He also received the Kendriya Sahitya Academy award for his literary work.

Radhamohan Gadnaik (1911-2000)

Radhamohan Gadnaik started literary work when he was a school student. In addition to writing poems, he also translated some English poems into Oriya which were published in Oriya journals like Sahakar and Utkal Sahitya. He was a revolutionary poet. He served as Production Officer in Adult Education and compiled a book on freedom fighters entitled 'WHO IS WHO'. He became the President of Orissa Sahitya Academy and Utkal Sahitya Samaj. He has written a number of books including translation of Sanskrit and English into Oriya. These include 'Meghadut' 'Sohrab' and 'Rustom', 'Geeta Gobinda' and 'Omar

Khayam'. He published 'Kavyanayika' and his book 'Smaranika' was used as a text book. He has also written a large number of books both published and unpublished. Some of these are Biplabi Radhanath, Utkalika, Dipa Sikha, Samukar Swapna, Surya Andhakar and Asarira Tara. He received the Kendriya Sahitya Academy award in 1975 and "Padmashri" in 1990. Utkal Sahitya Samaj honoured him with. "Utkal Ratna" and Orissa Sahitya Academy with 'Atibadi' award. Utkal University conferred on him D. Litt.

Sachi Routray (1913)

Sachi Routray is a nationally and internationally famous poet. He was a politically enlightened person. He actively participated in Independence Movement, Gadjat Andolan, students' and farmers' agitations. He was jailed twice during freedom movement. He was a Labour Officer for a short period and looked after the welfare of Oriya labourers in Calcutta. He associated himself with literary work for long 30 years and wrote books of poems and short stories, novels and research reports. His important works include 'Kabita 1962', 'Kabita 1969', 'Pallishri', 'Baji Rout', 'Abhijan', six volumes of compilation of short stories, compilation of several volumes of poems of 1971, 1974, 1983, 1985, 1987 and 1990. Some of his books and poems have been translated into several other Indian languages.

For his excellent contribution, he got Jnanapitha Award of Kendriya Sahitya Academy and conferred D. Litt. by Andhra University. He has visited many overseas countries.

Surendra Mohanty (1922-1990)

Surendra Mohanty earned name and fame as a statesman, editor and man of letters. He joined the Independence Movement. He started writing ballads (Geetinatya) when he was a student. He wrote a number of novels on social and political issues. These

include 'College Boy', 'Badhu O Priya', 'Sahara', 'Sajyara Naika', 'Andha Diganta', 'Nilasaila', 'Satabdira Surya', 'Hansagiti', 'Kulabrudha' and several others. He was a brilliant critic and wrote a critique of Fakir Mohan Senapati and an authentic history of Oriya literature. He was the President of Orissa Sahitya Academy from 1981 to 1987. He was the editor of the daily newspapers 'Kalinga' and 'Sambad' for some time.

To sum up, in the words of eminent Oriya poet, Dr. Mayadhar Mansingha "true to the syncretic genius of the people of Orissa, Oriya literature was not only proletarian but has developed, inspite of contempt, disregard and violence from many quarters, an amazing cosmopolitan character".



Gundicha Temple, Puri

CHAPTER - VIII

PROMINENT FREEDOM FIGHTERS–MEN

Orissa played a vital role in all phases of national freedom movement from 1885 till 1947 when the country achieved independence. Historians consider the Sepoy Mutiny of 1857 as the first Freedom Movement. But in Orissa, political turmoil had been going on in several regions around this period due to rebellion against the British administration and the feudal rulers on the grounds of exploitation and oppression of the people. The Paik rebellion in Khurda from 1807 to 1817, the Ghumsur rebellion from 1836 to 1856 led by Kamal Lochan Dorabissoe and Chakra Bissoe, the Kalahandi rebellion of 1855 led by Rendo Manjhi, the Bhuyan rebellion led by Ratna Naik in 1868 and by Dharanidhar Naik in 1891 in Keonjhar, the rebellions by Chaki Khuntia (Chandan Hajuria) of 1857 in Khurda and by Surendra Sai of Sambalpur from 1827 to 1864 had troubled the British administration and the feudal chiefs in the respective areas.

With the establishment of the National Congress party in India in 1885, freedom movement got a new lease of life in various regions as well as in Orissa. Bisweswar Aiyer of Berhampur represented Orissa in the first session of the Congress held in Bombay in 1885. The Congress session held at Cuttack in 1886 and Mahatma Gandhi's visit on this occasion gave a momentum to the movement in Orissa. This session was presided over by Utkal Gaurab Madhusudan Das. Many persons came out to join the movement, some wrote patriotic songs and some distributed leaflets and pamphlets. People from all walks

of life joined the movement at different stages. Many courted arrests, some became martyrs and thousands of people were physically assaulted by the police. Both young and old, men and women took part in the movement. A brief life sketch of the important men freedom fighters is presented here.

Surendra Sai (1809-1884)

Surendra Sai was born in Khunta in Sambalpur district. He belonged to the Chauhan royal family of tribal origin. He revolted against the British administration for ignoring his claim to the throne of Sambalpur. He was supported by the Gond and Binjhal tribal people. The first phase rebellion continued from 1827 to 1840 when Surendra Sai was arrested and sent to Hajaribagh jail in Bihar. But along with 36 inmates, he came out from jail and started the second phase of rebellion from 1857 to 1864. This rebellion made the British administration upset. Surendra Sai could not be arrested till 1864. But when arrested, he was sent to Raipur jail in Madhya Pradesh where he breathed his last in 1884.

Dharanidhar Naik (1864-1914)

Dharanidhar Naik was born in Bhuyan tribal family in Kusumita village of Keonjhar. After passing M.E. standard, with the financial help of the king of Keonjhar he attended survey training at Cuttack. On completion of the training, he was appointed as a Survey overseer. But seeing his popularity and closeness with the king, other officials misguided the king who ultimately removed him from the job. Then Dharanidhar served under the king of Mayurbhanj for four years, came back and saw the exploitation of his tribesmen by the employees of the king. He organised rebellion against the king and his administration and looted the treasury and opened the jail at Keonjhar to free the inmates. The king, with the help of British

army and the master-minding of Fakir Mohan Senapati, checked the rebellion and arrested Dharanidhar in 1891. Dharanidhar was sentenced to 7 years' imprisonment. After returning from jail, he was asked to stay at Cuttack. He lived in Puri and Aul till his death in 1914.

Acharya Harihar Das (1886-1961)

He was born in village Ramachandrapur in Puri district. He was a born social reformer. A freedom fighter, he courted arrest on several occasions in 1930, 1932 and from 1942 to 1944.

Pandit Gopabandhu Das (1876-1928)

Pandit Gopabandhu Das, popularly known as the Gandhi of Orissa, is still remembered for his sacrifice and service to the people and contribution for the formation of the separate State of Orissa, growth of Oriya literature and education and for his active participation in the Independence Movement. A law graduate from Calcutta University, he abstained from joining the lucrative profession of law for the sake of the country and the people. As an educationist, his contribution is the establishment of Satyabadi Bana Vidyapitha. Though born and brought up in orthodox Brahmanical atmosphere, he freed himself from caste barriers while serving the people.

Pranakrushna Padhiary (1883-1958)

Pranakrushna Padhiary was born in the village Jayagad in Jagatsinghpur district. He was the Head of Jagatsinghpur Training School. He joined the Utkal Samillani and left his job to join the freedom movement. He became a true Gandhian and worked for the "Alakashram". He joined the Congress party and was jailed 9 times. He became the President of Utkal Pradesh Congress Committee in 1940. He engaged himself in service to the poor.

Pandit Nilakantha Das (1884-1969)

Nilakantha Das became a legendary figure for his powerful speech in the State and Central Legislative Assembly and for his sacrifice. An M.A. in Philosophy from Calcutta University, he worked as Headmaster of Satyabadi Bana Vidyapitha by rejecting the offer of the British Government for a white collar job. He was a great orator, renowned author, editor and distinguished freedom fighter. He inspired the general public, youths in particular, to fight against the Brithsh Government and for removal of untouchability and restoration of social justice through his speeches and writings. He served as Speaker of Orissa Assembly after independence. He was Secretary of the Opposition Congress Party in the Central Assembly where decisions were not taken without consulting him.

Mukund Prasad Das (1887-1969)

Mukund Prasad Das passed Entrance examination and petition writers examination from Calcutta and served as a petition writer at Balasore. Mukunda Prasad was known for his sincerity, boldness and efficiency. He became a famous advocate and was fighting cases of freedom fighters. A false case against him was registered by the District Collector, Balasore. But the case was dismissed for which Madhusudan Das was engaged as his advocate. He joined the freedom movement in 1927. Mahatma Gandhi, during his visit, stayed in his house. A meeting of National Congress Women's Branch was held in his house. He became the first Speaker of Orissa Legislative Assembly in 1936. In the later part of his life, he devoted his time for the upliftment of farmers.

Sarangadhar Das (1887-1957)

Sarangadhar Das was born in Harekrushnapur of Dhenkanal district. While he was in B.A. class, he went to

California University in America for higher education. Here he passed B.A. and obtained graduation in Chemistry and Agricultural Science. Here he married an American lady and returned to Orissa in 1920. He organised Prajamandal Movement and courted arrest for participating in Quit India Movement. He was elected to Orissa Assembly but resigned as a result of conflict with the Congress party. He joined the Socialist party and was elected to Lok Sabha from Dhenkanal in 1950. He is known as Gadajat Gandhi.

Biswanath Das (1889-1984)

Biswanath Das was a leader of repute for leading the peasant movement and working for the formation of the separate State of Orissa. While he was the President of the Ganjam District Board, he resigned and joined the Non-cooperation Movement and left his lucrative law practice. He was a member of Madras Legislative Assembly from 1921 to 1930, but resigned for joining the Salt Satyagraha. He was the Prime Minister of Orissa till 1939, but resigned as called upon by the National Congress. In 1950 he was a Member of Lok Sabha and later became the Governor of Uttar Pradesh. He served as President, Utkal Pradesh Congress Committee and Chief Minister of Orissa for a brief period in 1971.

Bhagirathi Mohapatra (1839-1975)

Bhagirathi Mohapatra was born in the village Chatara of Jagatsinghpur district. He joined the National Congress and worked as Secretary of the Utkal Pradesh Congress Committee. He was associated with the work of Alakashram. He was arrested in 1921 at Balasore and sent to Hajaribagh jail. He was again jailed for two years with effect from 1942.

Gourang Charan Das

In 1930 he joined the Salt Satyagraha movement

conducted by Acharya Harihar Das at Inchudi in Bhadrak district. He was jailed on this occasion and again in 1932 and then from 1942 to 1945 for his activities in freedom movement. He was elected Chairman of Cuttack Zilla Parishad.

Pandit Lingaraj Mishra (1894-1957)

Lingaraj Mishra was born in Sriramachandrapur in Puri district. He was a brilliant student. He stood first in M.A. in Sanskrit in 1918. He served as lecturer till 1921 but left the job in order to serve as a teacher in Satyabadi Bana Vidyapitha. He became a member of Lok Sevak Mandal in 1927 and became the Editor of the Oriya daily "The Samaj" from 1951. He was a Minister of Orissa from 1946 to 1952. He became a Member of Lok Sabha from 1952 to 1962. He translated Valmiki Ramayana from Sanskrit to Oriya and has written the biography of many personalities.

Nanda Kishore Das (1894-1986)

Nanda Kishore Das was born in village Guharia Sahi near Soro of Balasore district. He passed B.A. from Ravenshaw College and M.A. in English from Calcutta University in 1920. He developed a liking for sports and drama. Being inspired by Pandit Gopabandhu Das, he joined the freedom movement. He was appointed as a teacher in Satyabadi Bana Vidyapitha and at the same time, continued to participate in the freedom movement. He was elected to Bihar and Orissa Council in 1926. He courted arrest for participating in the Salt Movement in 1930. He was elected as a member of the first Assembly of separate Orissa State. He was Speaker of Orissa Assembly after independence and became Member of Parliament.

Gopabandhu Chaudhury (1895-1958)

Gopabandhu Chaudhury had a brilliant academic career.

He did M.A. in Mathematics and stood first in Law Examination under Calcutta University. He joined as a Deputy Magistrate, but resigned in order to take part in Non-cooperation movement. He along with his younger brother Nabakrushna Chaudhury established Alakashram at Jagatsinghpur for providing social service to the needy people. He became a member of "Swaraja" party and got elected to Cuttack District Board and became its Chairman. He along with his wife Rama Devi established an Ashram at Bari-Bagdar. They were joined by their son Man Mohan and daughter Annapurna. He devoted the rest of his life for Swaraja Movement and Bhoodan Movement in Orissa. The Chaudhury family is the biggest patriotic family among those of India.

Niranjan Pattnaik (1896-1943)

Niranjan Pattnaik was born in the village Rukakana in Ganjam district. After passing B.A. from Madras University in 1918, he was reading M.A. and B.L. at Calcutta. But he left his studies and joined the Congress and became President of District Congress, Ganjam in 1921. He edited the journal "Gandhi Samachar". For a short period he served as a teacher in Parlakhemundi. He was arrested during Salt Movement in 1930. He worked as an advocate and organised the Khadi Board in Ganjam.

Sardar Surendranath Das (1896-1972)

Sardar Surendranath Das was born in the village Bhimpur of Balasore district. While serving in the police department in Balasore district, Surendranath was dismissed from the job on charges of supporting the freedom movement. He was an efficient organiser. He started an organisation called 'Karma Kendra' at Farasidinga which was under the French Government. Here he trained the volunteers. He was a leader of

the Inchudi Salt Movement for which he was called the Sardar. He was arrested in 1940 and again in 1942 and was sent to jail. He was Member of Orissa Assembly and the Lok Sabha. He was an active member of the Khadi Board.

Jatiyakabi Birakishor Das (1896-1973)

Birakishor Das was both a freedom fighter and a poet of nationalism. From his early age, he started writing poems accusing the British Government. He was greatly inspired by the activities of 'Alakashram' in Jagatsinghpur area run by Rama Devi and others. A son of Zamindar as well as a Government employee, he came in contact with Pandit Gopabandhu Das. He resigned from Government service in 1922 and started writing revolutionary poems to inspire the mass. As a result, he was imprisoned for 7 years. But he did not stop his writing even while in jail. He was a member of the Cuttack District Board and a member of Orissa Legislative Assembly in 1959. He has written a number of books and edited a journal titled 'Mo Dosha', a Children Magazine.

Jadumani Mangaraj (1896-1965)

Jadumani Mangaraj was born in the village Karilopatna in Jagatsinghpur. In 1930 he was jailed for two years for participating in Salt Satyagraha. He also joined other movements and courted arrest. He was a member of the Orissa Legislative Assembly and was known for his powerful and popular oratory both in and outside the Assembly. He was elected Deputy Speaker of Orissa Legislative Assembly.

Radhanath Rath (1896-1998)

Dr. Radhanath Rath was born in 1896 at Athagarh in Cuttack district. He passed Matriculation with the financial and moral support provided by his relatives and benevolent

celebrities like Madhusudan Das and Gopal Praharaj. Being unable to afford the cost of higher education, he worked in printing press at Sambalpur. While serving in Singhbhum district in the then Bihar State, he came in close contact with Pandit Gopabandhu Das and left Singhbhum and joined as a teacher in Satyabadi Bana Vidyapitha and worked in Satyabadi Press for publishing the newspaper "Samaj" of which he became the editor in 1946. He became a member of the organisation called 'Lok Sevak Mandala' and ultimately became its President in 1981. He was sent to jail during Quit India Movement in 1942. He became a Member of Orissa Assembly in 1946 and also on several occasions, he was Minister, Government of Orissa after independence. After 1977, he left politics and spent his life for the service to the farmers and the poorer sections of the society. He was the Chief Commissioner of the State Scouts and Guides. He was awarded 'Padma Bhushan' by Government of India. He was also awarded by the Orissa Sahitya Academy for literary work and 'Critic Circle of India' title as the best newsperson of India in 1985 and honorary Doctoral degree by the Berhampur University.

Banchhanidhi Mohanty (1897-1938)

Banchhanidhi Mohanty was born in the village Iram in Bhadrak district. He completed B.A. from Ravenshaw College, Cuttack. But he refused to join any service. He passed Law examination but did not practise law. He joined the freedom movement and motivated the local people to join the movement. He started a Jatra caled 'The New Orissa Theatre Party'. In 1930, he led the Salt Movement in Iram. He was jailed for 6 months.

Netaji Subhas Chandra Bose (1897-1948)

Netaji was born in 1897 in Cuttack Town. He had his early education in Cuttack and then continued his studies in

Calcutta. He was a brilliant student and at the same time started rendering social service to the needy people. Being expelled from College on a false ground, Subhas Bose returned to Cuttack. Afterwards, he passed B.A. from Calcutta University. He joined the team formed for taking care of wounded soldiers. Then he went to England for higher studies. There he passed the Indian Civil Service securing the fourth position, but did not accept such a coveted position. He was greatly influenced by the preachings of Swami Vivekananda and Sri Aurobindo. He came back to India and met Mahatma Gandhi and Chittaranjan Das and joined the freedom movement. He was sent to jail in 1921. Consequent upon his rise in political status, he was arrested in 1924 and sent to jail for 3 years. He was the leader of the Congress Sevaka. Again he was sent to jail in 1932 for joining Civil Disobedience Movement. When he became seriously ill, he went to Austria for his treatment. He was not allowed to come back to India. He visited various countries ruled by foreigners. He came back to India and became the President of the Indian Congress party in 1937 and presided the Congress session held in Gujarat. He was elected President for another term against the desire of Mahatma Gandhi in 1939. But he resigned from Congress party and created a new party called the 'Forward Bloc'. He was sent to jail in 1939. When he came out from the jail, World war II had already started. He fled from house arrest and went to Berlin. There he formed his team of freedom fighters and then went to Japan and Singapore and created the 'Ajad Hind Fouz' in 1943. He continued to make efforts for the independence of the motherland. But he died in an accident caused by plane crash in 1945, which is disputed by many.

Maulavi Mohammed Hanif (1898-1967)

Mohammed Hanif was born in Bhadrak town. After his studies he joined as an Excise Inspector, but left Government

job to join the freedom movement. He was frequently punished and beaten for his anti-Government activities. He became President of Balasore District Board but was jailed and detained in Berhampur jail. He was nominated to provisional Parliament in 1950. He was the Deputy Speaker of Orissa Assembly in 1952 and became a Member of Parliament in 1966.

Narayan Birabar Samant (1899)

Narayan Birabar Samant was jailed for leading the Salt Movement in Kujang in 1930. Again he spent his life from 1940 to 1942 in Hajaribagh jail. He helped Sarangadhar Das and Harmohan Patnaik in their agitation against the king of Dhenkanal State. In 1972 he became the Deputy Speaker of Orissa Legislative Assembly.

Laxman Naik (1899-1943)

Laxman Naik was a tribal leader from Koraput district. Though not educated in any formal school, he was conscious of the exploitation of the tribal people in the hands of the personnel of Excise, Revenue, Forest and Police Departments of the British administration. He started rebellion against the British Government. Being inspired by Gopabandhu Chaudhury, he resigned as Mustadar and joined the freedom movement. He participated in Inchudi Salt Movement in Bhadrak district. He joined the National Congress party and worked for the welfare of the people. During Quit India Movement, 1942, he travelled throughout the district and motivated the people to join the movement. There was police firing upon the public near Mathili Police Station. Here Laxman Naik was beaten by the Police. But he escaped and was again arrested and put to trial. After trial under false charges, he was sentenced to death by hanging and was hanged on 29.3.1943 at Berhampur Jail and thus became a Saheed.

Harekrushna Mahtab (1899-1987)

Dr. Harekrushna Mahtab was well known for his patriotism since his school days. He left college education in response to the call of Mahatma Gandhi for Non-cooperation Movement in 1921. He joined the National Congress and played a pivotal role in the Freedom Movement. He started publishing an Oriya daily 'Prajatantra'. He was a popular writer, renowned historian and a great statesman. He participated in various activities of freedom movement and courted arrest. He served as President, Orissa Congress, a Cabinet Minister in the Central Government, Governor of Bombay State and Chief Minister of Orissa. He was conferred upon the Ph. D. degree by Andhra University.

Dibakar Patnaik (1899-1976)

Dibakar Patnaik was born in Chikitigarh in Ganjam district. He left his studies to join the National Congress. He fought against the excise policy of the British Government and courted arrest for 6 months. When he was organising to launch Salt Movement, he was again arrested and sent to Rajamahendri jail in Andhra Pradesh. He became the Secretary of Ganjam Zilla Congress. He was member of the first Orissa Assembly in 1937 and again in 1952 and became a Member of Parliament. He joined the Forward Bloc of Netaji Subhas Chandra Bose. He was also closely associated with the Utkal Samiti working for amalgamation of outlying Oriya regions with Orissa. He was one of the most courageous freedom fighters of the State.

Nilamani Pradhan

Nilamani Pradhan resigned from Satyabadi Bana Vidyapeetha and joined the National Congress in 1921. He was jailed for working in Congress office. He was also sent to jail in 1932 and 1942 for participating in the Freedom Movement.

Nityananda Kanungo (1900-1988)

Nityananda Kanungo passed B.A. and B.L. and joined the bar. He left law practice in 1930 to join the freedom movement and Salt Movement and courted arrest. He was jailed for Salt Satyagraha and later also for 3 years for participation in Quit India Movement. When he was a student in Ravenshaw College, he was kept in charge of the 'Bharati Mandira' established by Harekrushna Mahtab, Nabakrushna Chaudhury and others. In 1937 he became a Minister of Orissa. He was also associated with social service. Again he became a Minister in 1946 and also served as a Central Minister after the General Elections of 1952, 1957 and 1962. He became Governor of Gujarat and Bihar States.

Naba Krushna Chaudhury (1901-1984)

Naba Krushna Chaudhury was one of the illustrious sons of an illustrious father Gokulananda Chaudhury. While reading B.A., Nabakrushna left his studies to join Non-cooperation Movement in 1922. He established Alakashram at Jagatsinghpur as a national institution for rendering social service to the people. He was trained up at Gandhiji's 'SATYAGRAHA' Ashram, Ahmedabad in spinning and the Non-cooperation Movement and went to Shantiniketan for continuing his studies. Here, he met and married Malati Chaudhury, daughter of Barrister Kumuda Bandhu Sen. Both Nabakrushna and Malati joined the freedom movement in 1930 and were sent to jail. He was key person in the Swarajya Party. He joined as a Minister in 1946 and was Chief Minister of Orissa from 1950 to 1956. He then resigned and devoted his time to rendering social service to the poor and joined the Bhoodan Movement of Vinoba Bhave. He also joined hands with Jayaprakash Narayan in the movement for eradication of corruption from politics and public life. He continued to serve the people till his death in 1984.

Biren Mitra (1917-1978)

Biren Mitra was born in Cuttack city on 26.11.1917. His father Bipin Bihari Mitra was a well-known Advocate of Cuttack. He passed B.A. from Ravenshaw College. For joining Quit India Movement of 1942 he was imprisoned for 18 months in Berhampur Jail. He was elected to the Orissa Legislative Assembly consecutively for 4 terms from 1952 to 1967. He became the Chief Minister on 2nd October, 1963, but had to resign on 21st February, 1965 because of the State-wide Student Movement in 1964. He died on 25th May, 1978.

Rajakrushna Bose (1901-1992)

He left his studies from the Medical College, Cuttack in 1921 to join the Freedom Movement and was jailed for one year. He was also arrested in 1930 on the eve of the Salt Movement in Orissa and kept in jail for 3 years. He was serving as an interpreter of Mahatma Gandhi for translation of his speeches in Oriya. He served as Minister under the Chief Ministership of Dr. Harekrushna Mahatab. In the later part of his life, he worked for eradication of untouchability and alcoholism and for promotion of irrigation.

Nrusingh Prasad Guru (1902-1984)

Nrusingh Prasad Guru, born in the village Gurupalli of Sambalpur district, left his studies to join Non-cooperation Movement in 1921. He attended the Congress sessions in 1921, 1922, 1935 and 1940. For a brief period, he served in Sambalpur Municipality. Being influenced by Mahatma Gandhi, he started picketing in front of liquor shops. He was jailed for participating in the Quit India Movement from 1942 to 1944. For his simple life, he was known as Sambalpur Gandhi. He did not accept the offer to join any post.

Musa Mallick (1904-1961)

Musa Mallick was born in 1904 in Baligorada village in Dhenkanal district. He completed his primary school education in the village and joined as Warden of Jail in 1934. From his

early childhood, he witnessed the oppression of the then Ruler of Dhenkanal ex-State. He was greatly influenced by the Freedom Movement in the country and 'Praja Andolan', in his native area against the ruler. While in service, he stealthily helped the leaders of the Movement. Finally he left his job as well as his family consisting of wife and three children and joined the Movement after meeting with Sarangdhar Das. He was kept in charge of 'Guerrilla Bahini' to fight against the ruler. Ultimately, Musa Mallick was arrested and sentenced to death. But he was pardoned and sentenced for life imprisonment and freed from jail in 1946. Thereafter, he served the people and died in 1961.

Pandit Laxminarayan Misra (1904-1961)

Pandit Laxminarayan Misra was born in Sambalpur town. He left his studies at School and joined the Freedom Movement. He was jailed in 1928, 1930, 1932 and 1942. He spent 17 years in jail. He was a great orator. He became a member of Orissa Legislative Assembly. He started a Press at Sambalpur and published a weekly magazine under the title 'Mudran'. Apart from Oriya, he had efficiency in Urdu, Hindi, Maithili and Gujarati. He has written a few books in Urdu. He died accidentally in 1961.

Umarcharan Patnaik (1905-1961)

Umacharan Patnaik was born in Rasolkonda (now Bhanjanagar) in Ganjam district. He completed his M.A. and B.L. in 1928 and started practising law. He courted arrest during the Salt Movement in 1930. He joined the National Congress in 1935 and became President of the District Board, Ganjam in 1936. Later, he resigned and joined Satyagraha. In 1942, he was jailed during 'Quit India Movement' for 2 years. He became Member of Orissa Assembly from 1946 to 1952 and Member of Parliament form 1952 to 1956.

Radhakrushna Biswasray (1905-1984)

Radhakrushna Biswasray was born in Parvatipur (now in Andhra Pradesh). After Matriculation, he joined as a clerk in Nowrangpur Taluk Office in 1921. Being inspired by Gopabandhu Chaudhury, he resigned from service and participated in the Salt Movement in 1930 and was sent to Jail. He became very popular and was known as Koraput Gandhi. His popularity was so high that the British Government imprisoned him in Bobbili jail. He became a Minister in the first Ministry of Orissa in 1936. In 1940, he became the President of Orissa Pradesh Congress. He was jailed on several occasions. He was a Minister of Orissa Government from 1946 to 1950 and a Member of Parliament from 1950 to 1957.

Prahalad Ray Lath

Prahalad Ray Lath joined the Congress party in 1921 and was arrested for picketing before a wine shop. He became President of Sambalpur District Congress. During his visit to Sambalpur, Mahatma Gandhi stayed in his house. He was elected to the first Orissa Assembly in 1936. He courted arrest and political imprisonment in 1940.

Pabitra Mohan Pradhan (1908-1988)

Pabitra Mohan Pradhan came from Talcher ex-State now in Angul district. He was educated in Ravenshaw College and passed B.A. During his early age, he had a humble life. Being inspired by Gopabandhu and Mahatma Gandhi's activities to achieve independence of the country, he started a movement known as 'Prajamandal Movement' in Talcher against the then feudal king of Talcher. He joined the freedom movement and courted arrest in 1940 and was kept in Talcher Jail. But he fled away from jail and operated his activities in Calcutta. He carried message of Chittaranjan Das to Subhas Bose living in Burma.

After independence, he came back and became a Minister in Orissa in 1948 and continued as such till 1964. He revolted and left the Congress Party and formed a new party called Jana Congress. He became Deputy Chief Minister in 1967 and later on a Member of Parliament.

Sadasiva Tripathy (1910-1980)

Sadasiva Tripathy was born at Nowrangapur. After completing matriculation and teacher's training, he joined as a teacher in Jeypore High School. Being inspired by Dibakar Patnaik, Ananta Tripathy Sharma of Berhampur, Radhakrushna Biswasray, Laxman Naik and others, he resigned from service in 1936 to join the Freedom Movement and got arrested. In 1942, he participated in the Non-cooperation Movement. He became a member of Orissa Assembly, subsequently a Minister in 1950 and also Chief Minister of Orissa from 1965 to 1967. Sadasiva Tripathy was known for his simplicity and for land reforms etc. He spent the last phase of his life in his native place and served the local people.

Biswanath Pandit (b. 1910)

Biswanath Pandit was born in Cuttack town. He left his college to join Quit India Movement and worked with Surendranath Dwivedi. He was jailed for circulating messages of Freedom Movement. After independence he worked for the welfare of the labourers, sweepers and scavangers.

Rabindra Mohan Das (b. 1912)

Rabindra Mohan Das, born in Balasore town, is a life-long social worker. He courted arrest for participation in Salt Movement. He was jailed for violating labour law in Bengal in 1940 and spent most of his time in jail from 1940 to 1945. He was a member of the Orissa Legislative Assembly after independence.

Binod Kanungo (1912-1990)

In 1930, he left his studies to join the freedom movement. In 1930 he was arrested and jailed for 9 months. He was also imprisoned for 18 months during 1932 to 1934. Again he was jailed for about 2 years in 1942 for participating in the Quit India Movement. After independence, he devoted his full time for compilation of the Oriya Encyclopedia titled "Jnanamandala". He received Oissa Sahitya Academy award and Padmashree award.

Surendranath Dwivedi (b. 1913)

Surendranath Dwivedi was born in the village Khandasahi of Kendrapara district. Being inspired by the call of Mahatma Gandhi, he left school in 1930 and joined the Salt Movement. He was beaten up and arrested in 1934. When a group of Congress members formed the Congress Socialist Party, Dwivedi became Chairman of the Orissa Unit. He was arrested during 1942 movement. He served as Secretary of Utkal Congress Committee in 1946-47. After Independence, he became a member of the Socialist Party. He was elected to Rajya Sabha as member in 1952 and to Lok Sabha in 1967. He was Governor of Arunachal Pradesh in 1991. He has written several books of very high standard that have won Orissa Sahitya Academy awards.

Surendranath Pattnaik (1914-1989)

Surendranath Pattnaik popularly known as Sura Pattnaik, was born in 1914 in Nagaspur village in Kendrapara district. His father was a Zamindar. When he was a student in Ravenshaw Collegiate school at Cuttack, he went to the Congress meeting held at Kathajodi in 1930 for which he was expelled from the school. He joined the freedom movement and worked with Rama Devi. He was jailed in 1931. He provided fund for running the

Bari Ashram established by Rama Devi and Gopabandhu Chaudhury. He became the President of the District Congress of undivided Cuttack district. He was jailed in 1942. He became Vice-Chariman of Cuttack District Board in 1945.

He was elected to Orissa Assembly in 1951 and again in 1961. He joined the Jana Congress party and became a Minister after elections in 1967. He devoted his time for the upliftment of his native place. He abolished land revenue. He again got elected to the Assembly in 1980. He organised a Jatra (opera) party. He died in 1989.

Manmohan Chaudhury (b. 1915)

Manmohan Chaudhury is the son of the illustrious freedom fighter Gopabandhu Chaudhury and Rama Devi. He abstained from getting education from the school established by the British Government. At the age of 15, he joined the Non-Cooperation Movement and got beaten up by the police. He was trained at the Hindusthani Institute for Seva Dal and learnt leather tanning and bee-keeping. He was imprisoned on several occasions. Being a good writer, he edited several journals titled 'Rachana', 'Grama Sevaka', 'Sarvodaya' and published a number of books in Oriya, English and Hindi. He was an active member of several voluntary organisations like "Charakha Sangha", "Sarva Seva Sangha" and "Utkal Gandhi Smarak Nidhi" etc.

Gobinda Chandra Mohanty (b.1916)

Gobinda Chandra Mohanty along with Surendranath Dwivedi was jailed for joining the freedom movement. He was imprisoned for 3 years and 4 months in 1942. He belongs to Satapura village of Jagatsinghpur District. Before independence, he joined the C.P.I.

Biswanath Pattnaik (b. 1916)

Biswanath Pattnaik was born in 1916 in Kumarada village in Ganjam district. He studied upto Class VIII at

Icchhapur in Andhra Pradesh and served as a teacher in village Chatisali in 1934. He visited Puri and Konark but stayed back to serve the people suffering from epidemic. He got a chance to meet Acharya Harihar Das. He wanted to become a saint and left for Baidyanath Dham with a saint. But he came back soon to join the national freedom movement. He came in contact with Gopabandhu Chaudhury, Rama Devi and others and worked in the Ashrams set up by them. He visited undivided Koraput district and started a movement for the upliftment of tribal people. He was jailed for some time. After independence, he became a member of Naba Jivan Mandal and Utkal Khadi Mandal. He joined Bhoodan Movement. Finally, he established Balliguda Banabasi Seva Samiti in 1966. He undertook various development works in the area. A number of schools including one for the blind and a Balashram have been established by his efforts.

Sraddhakar Supakar (1915-1993)

Sraddhakar Supakar was born in Jharsuguda. He completed M.A. in English and B.L. from Patna University in 1937 and 1938 respectively. He also passed Sahitya Acharya in Sanskrit. He left his legal profession to join the Congress party in 1940. He was elected as a Member of the Orissa Assembly as an independent candidate in 1949 and 1952 and a Member of Rajya Sabha in 1965 and as a Congress candidate to Orissa Assembly during the session 1985 to 1990. He had love for Oriya literature. He has written several books like 'Bisakanya', 'Juarabhatta' and a few dramas and biographies.

Biju Patnaik (1916-1997)

Bijayananda Patnaik, popularly known as Biju Patnaik, was born in Cuttack city. Biju Patnaik was educated in different institutions in Cuttack city. His student career was full of

incidents of bravery and courage. When he was a student in Ravenshaw College, he travelled to Peshawar enroute New Delhi by bicycle with two other friends. During this visit, he stayed back in New Delhi and undertook a flying course and became a top-ranking pilot in British troupe. During world war - II, the Government appointed him as the Commanding Officer of Air Force Transport. During such tenure, he kept secret liaison with leaders like Jayaprakash Narayan, Ram Manohar Lohia and Aruna Asaf Ali to supply secret information. His attempt to make seçret contact with Netaji Subhas Bose hiding in Burma, was reported to the British Government of India for which he was removed from his job and sent to jail as a hardened criminal. In 1946, he airlifted the leaders of Indonesia to New Delhi for attending the Asian Conference. This helped Indonesia to become independent. Biju Patnaik was awarded the highest award of "Son of the Soil" by the Indonesia Government.

He was a great lover of Oriya people. He tried his best to improve their lot. He started several industries like the Kalinga Tubes, the Kalinga Iron and the Kalinga Refrigerators and published an Oriya Daily "The Kalinga". From 1946 till his death in 1997, Biju Patnaik was either an M.L.A. or M.P. except for a brief period and became the Chief Minister of Orissa and Cabinet Minister in the Central Government. During his tenure as Chief Minister, he established Regional Engineering College, Rourkela, Talcher Thermal Plant, Paradeep Port, M.I.G. factory at Sunabeda, Balimela Hydel Project, Regional College of Education and Sainik School at Bhubaneswar and many more organisations.

Nilamani Routray (b. 1920)

Nilamani Routray was born in Mukundpur village of Bhadrak district. Though financially sound, he showed more interest in serving the poor people instead of devoting his time

to studies. He was arrested for participating in agitation against sale of liquor when he was a school student. He became a student leader while reading in Ravenshaw College and went to jail on several occasions. He was expelled from Ravenshaw College. While reading in Banaras Hindu University, he joined Quit India Movement of 1942 and courted arrest. During his student career, he came in close contact with State and National level leaders. He obtained Law degree from Calcutta University in 1947. He was elected to Orissa Assembly in 1946 uncontested. Again he was elected in 1952 and became a Deputy Minister. Thereafter he became Deputy Chief Minister in 1970 and Chief Minister of Orissa in 1977. He was also a Central Minister for a short period.

Banamali Patnaik (1920-1980)

Banamali Patnaik was born in the village Mendhasal of Khurda District. He was a good student and became a close associate of one Satyendra Nath, popularly called 'Dada' during his studies in Matriculation at Puri. Here he was trained to become a revolutioinary. He shifted to Cuttack to continue his studies in 1937. He became President of Ravenshaw College Students' Union and conducted student's strike successfully. While reading Law, he joined the Congress party in 1941. He was arrested during the Quit India Movement in 1942. He met Sahid Laxman Nayak in Berhampur Jail before the latter was hanged. He stayed in jail till 1945. At the age of 26 years, he became General Secretary of the Congress party of Puri district. In 1946 he was elected to Orissa Assembly and worked as General Secretary of Utkal Congress Committee in 1944 and became its President in 1952 and again in 1960. He became a Cabinet Minister of Orissa in 1969. The Education Policy of Orissa, 1969 was framed during his tenure. He was elected as Member of Parliament in 1971. He was a religious-minded

person and was a vegetarian from his childhood. He helped the needy persons and worked for the poor people.

Bibudhendra Mishra (b.1920)

He was born in Puri town. He joined the Freedom Movement when he was a student. He served as Secretary of the Forward Bloc established by Netaji Subhas Chandra Bose in 1941-42. He was driven out from Ravenshaw College for his speech at the hoisting of our National Flag in the College premises in 1940. He became a member of Rajya Sabha in 1958 and was elected to Lok Sabha in the year 1962. He became a Minister of State at the centre in 1964.

Mohan Nayak (1921-1983)

Mohan Nayak was born in 1921 in Berhampur town of Ganjam district. Helped by a Brahmin teacher, he got his education in school. From early age, he showed his talent in writing poems and articles and spent his holidays in visiting villages to acquiant himself with the problems of the weaker sections and the 'Untouchables'. He came in contact with social activists and the famous social worker Thakar Bapa of Hind Sevak Sangha. Mohan Nayak became the President of Harijan Sevak Sangha, Ganjam and published a journal 'Harijan'. He was sent to jail for publishing a journal without permission of the Government. He joined the National Congress party and was jailed for personal disobedience. He was elected as Member of Parliament in 1962 and as a Member of the State Legislative Assembly in 1967. He declined the offer to be a State Minister but accepted the Presidentship of Orissa Congress. After the mid-term elections in 1974, he became a Cabinet Minister. Thereafter he spent his time for upliftment of sweepers and scavangers and established "Thakar Bapa Ashram" at Nimakhandi and Utkal Kendriya Bal Seva Sangha for the orphans. In 1983, he died at the age of 62 years.

Rabisingh Majhi (b. 1922)

Rabisingh Majhi was a primary school teacher. He resigned and joined the freedom movement and also the Congress party in 1938. He belongs to the Scheduled tribe. He agitated against exploitation of tribals by the Government personnel and was arrested in 1941. He spent his time in jail because of his anti-Government activities before independence. He became a Minister of Orissa Government in 1971 and again in 1977. He was a forefront tribal leader in the State even after independence.

Banka Behari Das (1922-2001)

He was born in the village Kalyanpur in Jajpur district. He left his study in Ravenshaw College to join the Quit India Movement in 1942, and was sent to jail for about 4 years. There, he taught the inmates of the jail. He became the Assistant Secretary of Utkal Pradesh Congress Committee. He joined the newly formed Socialist Party in 1948 and became the founder President of Hind Majdur Sabha and Rourkela Majdur Sangha from 1956. He was a Minister of Orissa in 1973 and organised 'Orissa Krushak Mahasangha' of which, he became the President. He was a great environmentalist.

Gadhadhar Dutt

Gadadhar Dutt served in a Cooperative office. Being banged by his officer as he used to put on wooden sandals and carry a palm-leaf umbrella, he left the job and joined the National Congress. He was jailed during 1930 and 1932 for participating in freedom movement. He was the Chief Whip of the Congress Legislative party for long.

Nityananda Mohapatra

Nityananda Mohapatra was born in Talpada in Bhadrak district. He is known for his literary work and political

participation. At the age of 18, he joined the freedom movement. He was jailed for participation in Salt Movement. He was sent to jail thrice for his participation in various movements. He was a member of Bhadrak Union Board and became a Member of Balasore Zilla Parishad. He was an M.L.A. in 1957, 1961, and 1967 when he became a Minister. He has written several books and received the Central Sahitya Academy Award. He was the Editor of the leading Oriya magazine "Dagar".

Prananath Patnaik

Prananath Patnaik was the son of Madan Mohan Patnaik and Chitra Debi of Dimiri village in Puri District. While studing at Ravenshaw College, Cuttack he participated in the Non-Cooperation Movement of 1920. He was jailed several times for his involvement in the National Freedom Movement. He was the founder of Orissa Congress Socialist party which fought for the cause of labourers and cultivators. Though elected to the Assembly on Congress ticket in 1937, he left Congress and joined C.P.I. and was the leader of that party in the Assembly in 1957. He was the editor of the magazine 'NUA DUNIYA' and established schools and colleges for spread of higher education in the State. He passed away in 1970.

There are many other freedom fighters, whose sacrifice and sufferings were no less important. Mention may be made of Santosh Kumar Das, Bishambar Parida, Chakradhar Behera, Anasuya Pathak, Baikunthanath Mohanty and Rajendra Burma of undivided Cuttack district, Gangadhar Mishra of Puri district and Murari Prasad Misra and Dayanidhi Nayak of Sambalpur district.

PROMINENT FREEDOM FIGHTERS–WOMEN

Participation of women in the freedom movement in Orissa was no less prominent. Hundreds of them played vital roles in running Ashrams as centres of training in social service

and training of people as volunteers, managing shelter homes for the wounded and sick freedom fighters and keeping information in centres for the people. Many of them who were the counterparts of prominent freedom fighters were conspicuous for their own services. The women freedom fighters noted for their spectacular contributions are listed below :-

Jambubati Devi (1886-1983)

Jambubati Devi, wife of one Prafulla serving as a Personal Assistant to the king of Patna State was jailed for one year on the charge of making statement against the king. On return from jail, she joined the freedom movement. She, along with her husband, joined Civil Disobedience Movement and inspired other women to join the same. She was jailed on several occasions. She established an Adibasi Ashram at Amadapada in Bihar for helping the persons affected by earthquake in 1934.

Rama Devi (1899-1985)

Rama Devi was born in the family of Utkal Gaurab Madhusudan Das and got married to a revolutionary person like Gopabandhu Chaudhury who was a true Gandhian. She worked with him and with his younger brother Nabakrushna Chaudhury. She attended the All India Congress Committee meeting and became the President of Utkal Congress Committee. She courted arrest on several occasions when she was young. She organised the Bari Sevashram. After Independence, she devoted her full time for social services to the poor people. She was rewarded by the Bajaj Foundation and awarded honours by the Utkal University.

Annapurna Moharana (1916)

Annapurna Moharana is the daughter of the revolutionary parents Gopabandhu Chaudhury and Rama Devi. From early age, she worked for the Congress party by collecting funds and

organising the Monkey Force (Banara Sena). She worked for the eradication of untouchability and for upliftment of the poor. She worked under the direction of Mahatma Gandhi and her mother Rama Devi. In 1942, she got married to Shri Sarat Maharana. Both of them joined the Quit India Movement and courted jail. After independence, she devoted her full time to Bhoodan Movement and upliftment of women. She is still rated as one of the renowned social workers and women leaders.

Kuntala Kumari Sabat (1900-1938)

Kuntala Kumari Sabat, in her short-lived life-time, was known for her participation in freedom movement and writings inspiring the general masses to join the movement. Born in Bastar ex-state now in Chhatishgarh, she was Burmese by birth. She came to Cuttack as a medical practitioner. She devoted her time for the welfare of women. She inspired women for participation in the Salt Movement by writing revolutionary poems. She was a great orator. As a poet, she was named 'Utkal Bharati'. She married one Krishnaprasad Brahmachari and became an Aryan.

Subhadra Mahatab (1901-1978)

Subhadra Mahatab, following the footprints of her husband Dr. Harekrushna Mahatab, joined the freedom struggle. She was jailed on several occasions. She worked for the abolition of untouchability and gave whole-hearted support to her husband working for the independence of the country.

Sarala Devi (1904-1986)

Sarala Devi joined the freedom movement along with her husband Bhagirathi Mohapatra in 1921 inspite of strong social barrier. She became an active member of the Swadeshi Movement and inspired many young men and women to join the movement. She was jailed for three years. While in jail, she gave birth to a son. She was the first woman worker to address the All India Congress meeting. She was elected to the Orissa

Legislative assembly in 1937 as the first woman representative. She worked for removal of untouchability, for spread of education among women. She was a writer and published several useful books and edited a journal titled 'Jagarana'.

Malati Chaudhury (1904-1998)

Malati Chaudhury, though the daughter of a famous law practitioner Kumuda Bandhu Sen, abstained from western education and joined Santiniketan of Rabindranath Tagore. Here she got married to Naba Krushna Chaudhury and came down to settle in Orissa. Both of them started village reconstruction programme in the village Tarikuda of Jagatsinghpur. In 1930 she participated in the Salt Movement and the Non-cooperation Movement. She was jailed on several occasions and used to stay with her daughter in the jail. In 1945, on return from jail, she established Nabajiban Mandal Organisation at Angul to take care of the destitutes. She also joined Bhoodan Movement. For her noble contribution and social service, she received reward from Bajaj Foundation and was awarded 'Padmashri' by the Govt. of India.

Godabari Devi (1916-1996)

Godabari Devi started national work as a Congress worker (Swechhasebi). Though not educated in formal school, she had proficiency in Oriya, Bengali, Hindi and English languages. She continuously worked jointly with Rama Devi and Sarala Devi. She was in direct contact with Mahatma Gandhi during Freedom Movement and taught him reading and writing Oriya. She married another freedom fighter Rabindra Mohan Das of Balasore in 1945. She spent the rest of her life for rendering social service.

Kiranbala Mohanty (1926-1997)

Kiranbala Mohanty was highly influenced by her progressive parents in her childhood. She was trained up in the Sevaghar of Gopabandhu Choudhury. She was arrested during

the Quit India Movement. She served as a caretaker of the hostel established by Malati Chaudhury at Angul. She got married to one Jayakrushna Mohanty, an M.L.A. of Orissa Assembly. She also got elected to Orissa Assembly in 1977. She was closely associated with the Utkal Nabajiban Mandal and Acharya Harihar Smrutisansada.

Parbati Giri (1926-1995)

Parbati Giri of Bargarh district was inspired by freedom fighters of the region, left her studies in primary school and wanted to work under Malati Chaudhury. She joined the Bari Ashram in 1938. During Quit India Movement, she was sent to jail for two years. Thereafter she spent her time for the care of women and children. She established an orphanage called Kasturba Matruniketan near Nrusingha temple on Gandhamardan hill. She got national award for her work in child development in 1983.

Dhanamani Devi

Dhanamani Devi was the wife of the freedom fighter and historian Krupasindhu Das. She extended all support to her husband fighting for the Independence of the country and herself courted arrest in 1932 for propagating the message of Swarajya.

There were several other women freedom fighters, who contributed to the freedom movement in Orissa in large scale. They were Radhamani Devi, wife of Pandit Nilakantha Das, Jahnabi Devi, wife of Mukunda Prasad Das, Priyambada Dei, wife of Bhagirathi Das, Sunamani Devi, wife of Pandit Bhagirathi Das, Sunamani Devi, wife of Pandit Krupasindhu Hota, Bimala Dutta, wife of Gadadhar Dutta, Kumudini Devi, wife of Karunakar Panigrahi, Suka Devi of Balasore, Uttara Chaudhury, daughter of Nabakrushna Chaudhury, Kshetramani Devi of Cuttack district, Shasikala Devi, wife of Binod Kanungo, and others.

CHAPTER - IX

EDUCATION IN ORISSA

The traditional agent of elementary education in Orissa until the early years of the 20th century was the scantily clad 'Abadhan', who used to come to our house to teach the 3R's. He collected children from our locality and taught them writing on the floor with a clod of chalk. He also taught us memorisation and recitation.

Other than in schools and Government offices, writing was on palm leaf using an iron stylus. That is what accounts for the round head of Oriya characters.

There was oral disputation among scholars and intellectuals. Part of it is maintained through Pala and Daskathia. During the early years of the 19th century, printing presses were established. Some scholars were associated with newspapers, magazines and special publications. One such person was Pundit Nilamani Vidyaratna (1867-1924). He was the editor of Sambalpur Hitaishini (1887), Indradhanu, Prajabandhu (1902), Gunadarpana and was associated with Utkala Dipika. He fought for the consolidation of Orissa as a linguistic State.

Although post-independence access to education has been spectacular, the quantitative expansion has not contributed to qualitative enrichment in education. In 2001, about 47.1 lakh (boys 27.58 and girls 19.32 lakhs) were enrolled in primary schools, approximately 42.3% boys and 41.4% girls dropped out. The drop-out rate at the end of elementary level (female

72.1 higher than the national average) is 40%. At the secondary level, the pass out rate is 30 to 35 per cent. 70 per cent of those who pass out are placed in third division.

The role of language as a factor in literacy, drop out in schools, repeaters, building competencies, bridge-building between home and school, school and community, has been grossly under-estimated. Language is the key to biliteracy and bilingual primary education. At the Senior Secondary and tertiary levels the role of language is also little understood. Language as medium at successive levels is not debated. Everybody shies away when the issue of language is raised. This is one area, where clarity is most required.

Educational Institutions :

Keeping in view the provisions of the Constitution of India, Orissa has been marching ahead with steady improvement in the literacy rates over the past successive decades. As a result of expansion of educational infrastructure, education has made significant progress over the years both in quality and quantity in all sectors like pre-school, Adult education, Elementary, Middle, Secondary and Higher stages, both technical and general over the years. In addition to general programmes of the State Government, National projects and international projects like Early Childhood Care and Education (ECCE) of UNICEF are also in operation in this part of the country.

Primary Education :

The number of primary schools (from class I to VII) has increased from 9801 in 1950-51 to 42, 104 (including 23, 448 non-formal schools) in 2000-2001. The enrolment in both formal and non formal schools is 52.96 lakh by the end of 2000-01 with 1.39 lakh teachers.

The number of upper primary schools (Middle Schools) from Class IV to VII has gone up to 12,400 (including 896 non-formal schools) in 2000-01. There are 10.57 lakh students and 40,700 teachers. Non-formal education (NFE) is aimed at supplementing the formal stream of primary and upper primary education through creating awareness among the children in the age group of 6-14 years. The non-formal stream has since been discontinued by the Government of India.

Mass Education :

The Mass education programme as a part of National Literacy Mission, Government of India, has been in operation since 1990-91. Out of 65.61 lakh adult non-literates, 28.23 lakh have been made literate by 31.03.2001.

Secondary Education :

The Secondary Stage of education (from Class VIII to X) called the High School stage is under the academic control of the Board of Secondary Education, Orissa. In 2000-01, there were 6,185 High Schools with 10.83 lakh students and 51,570 teachers.

Teachers' Education and Training :

There were four Government Training Colleges, 6 Colleges of Teachers' Education (CTE) and 3 Institutes of Advanced Study in Education in the State during 2000-01. The intake capacity of these institutions is respectively 1062 seats of B.Ed, 36 seats for M.Phil, 39 seats for M.Ed. District Institutes of Education and Training (DIET) for the training of Primary school teachers are also run by the State Government.

Higher Secondary Education :

Higher Secondary Education (Class XI and XII) commonly known as +2 course, is regulated by the Council of

Higher Education in Orissa. There are 1,367 general colleges including 59 Government colleges for +2 courses during 2000-01. Number of students enrolled in Arts, Science and Commerce streams during 2000-01 is 1,52,218, 53,078 and 14,702 respectively.

General Colleges :

There are 1367 general colleges including 59 Government colleges and 448 Government-aided colleges. There are 175 colleges exclusively meant for women. All these colleges have facility for teaching higher secondary courses, while only 528 of these have Degree courses as well. Post-graduate courses in 27 subjects are available in 24 Government colleges. The enrolment of students in general colleges was 5,55,000 during 1999-2000.

Autonomous Colleges

Out of 1387 general colleges, 15 have been declared as autonomous colleges till 2001-2002. They function independent of the respective Universities. The names and location of these Colleges are given hereunder :

1. Ravenshaw College, Cuttack
2. Samanta Chandra Sekhar College, Puri
3. Gangadhar Meher College, Sambalpur
4. Khallikote College, Berhampur
5. B.J.B. College, Bhubaneswar
6. Ramadevi Women's College, Bhubaneswar
7. N.C. College, Jajpur
8. Fakir Mohan College, Balasore
9. M.P.C. College, Baripada
10. Bhawanipatana Government College, Bhawanipatna
11. M.K.C.G. College, Parlakhemundi
12. Bhadrak College, Bhadrak

13. Rajendra College, Bolangir
14. Dhenkanal College, Dhenkanal
15. D.D. College, Keonjhar

TECHNICAL EDUCATION

Technical Education in the State is imparted through 29 Engineering Colleges including 4 Government Colleges, two University Engineering Colleges and 23 private Engineering Colleges with a total intake capacity of 6,909 students. Subjects like Information Technology, Electronics and Computer Application, Metallurgy, Chemical Engineering and Pharmacy have also been introduced in different institutions. There are 13 Engineering schools/Polytechnics and both engineering and non-engineering disciplines. In addition, 13 private engineering schools/ polytechnics have been established. The total intake capacity of these institutions is 4,395.

Craftsman Training Institutes :

There are 24 Industrial Training Institutes (I.T.Is) and Industrial Training Centres (I.T.Cs) with an intake capacity of 6,156 students under Government for imparting training in 38 designated trades. Of these, 10 are exclusively meant for women. Besides, there are 109 private I.T.Is with an intake capacity of 10,148 students.

COLLEGES OF MEDICAL SCIENCES

The State has three Medical Colleges, one Dental College one Pharmacy College, 3 Ayurvedic Colleges, 4 Homeopathy Colleges and one Nursing College in the Government sector. In addition to these, there are 2 Ayurvedic Colleges, one Dental College, 2 Homoeopathy Colleges and 13 Pharmacy Colleges in the private sector. The intake capacity of the 3 Medical Colleges is 321, of the Dental College 20 and of the 14 Pharmacy Colleges is 780 during 2000-01.

UNIVERSITIES

There are nine Universities in the State.

(i) Utkal University, Bhubaneswar

Utkal University, which is the first university in the State was established by the Government of Orissa under the Utkal University Act passed by the Orissa Legislative Assembly on June, 30,1943. The University started functioning at Cuttack from November, 23,1943. In 1962, the University was moved from Cuttack to the new campus at Vani Vihar in Bhubaneswar.

(ii) Orissa University of Agriculture and Technology

Orissa University of Agriculture and Technology as a teaching cum-residential unit was established in the year 1962. There are 8 constituent colleges under this University. In addition to teaching, there is provision for Extension Programmes to educate and help the farmers to adopt new techniques of production.

(iii) Sambalpur University

Sambalpur University was established on January 1,1967 under Sambalpur University Act, 1966. It is located in its own campus at Jyoti Vihar near Burla town. It has two constituent professional colleges, one in Engineering and another in Law.

(iv) Berhampur University

Berhampur University was established on January, 2,1967 under Berhampur University Act, 1966. It is located in its own campus at Bhanja Vihar, named after the renowned poet Kabi Samrat Upendra Bhanja.

(v) Sri Jagannath Sanskrit Viswavidyalaya

Sri Jagannath Sansrit Viswavidyalaya was established on 7th July 1981. It is located in Puri, the seat of Lord Jagannath.

(vi) Fakir Mohan University

Fakir Mohan University, named after the famous Vyasakabi Fakir Mohan Senapati, was established on July 11,1998. The University is located at Balasore.

(vii) North Orissa University

North Orissa University was established in 1998 under Orissa Universities Act, 1989 (Act 5 of 1989) notified on 13th July, 1998. Its headquarters is located in Baripada town.

(viii) Utkal University of Culture

The Utkal University of Culture was established on 9th June, 1999 by Government under the Utkal University of Culture Act passed by Orissa Legislative Assembly (Act 9 of 1999). It is located in Bhubaneswar city. This is the only Culture University in the country.

(ix) Biju Patnaik University of Technology

The Biju Patnaik University of Technology was established in June 2002 and is presently functioning at Bhubaneswar, but its headquarters will be located at Rourkela. All the Colleges of Engineering and Technology are affiliated to this University. College of Engineering and Technology, Bhubaneswar and University College of Engineering, Burla are its constituent Colleges. Besides, all the institutions offering Master's Degree in Business Administration and Degree in Pharmacy are affiliated to it.

CHAPTER - X

ECONOMIC SCENARIO

Orissa occupies a unique place among the States of India for its glorious past, rich cultural heritage of temple architecture, ancient maritime activities, religious monuments, bounty of natural beauty, rich mineral and water resources, colourful arts and crafts, and rich Oriya literature. Since its inception on 1st April, 1936 as a separate State, Orissa has been on the march of progress in various fields keeping pace with other regions of the country. Orissa is endowed with vast mineral deposits. Chromite, nickel, bauxite and iron ore deposits in the State constitute 98.4 percent, 91.8 percent, 59.5 percent and 28 percent respectively of the total deposits of India.

Industry :

Orissa's industrial scenario is accordingly dominated by mineral-based industries established under both public and private sectors. Under public sector come the steel plant of SAIL at Rourkela, the Bauxite alumina complex of NALCO, OMC Alloys Ltd., at Baminipal, ferrochrome factory at Jajpur Road, sponge iron factory at Palaspanga, Keonjhar, and Kalinga Iron Works at Barbil. Three coal based captive power plants of Industrial Development Corporation are worth mentioning. Under private sector are included the Ferro Alloys factory of IMFA at Theruveli (Rayagada), a Charge Chrome plant at Chowdwar and various factories established by top ranking industrial houses of India like Tata, Birla, Mittal, Singhạnia and Oswal.

Iron ore is exported to Japan, China, U.S.A. and Germany. Chrome is exported to China, Norway, Phillipines, Japan and to a few European countries. The export of minerals and ores to different countries during 1999-00 was valued at Rs. 425.89 crores.

Apart from steel and alumina plants, the industrial scene also is covered with paper mills, fertilizer and pesticide units, drugs and pharmaceutical units, oil mills, textile units, saw mills, manufacturing of wooden furniture and fixtures, rice mills, flour mills, industrial chemicals, salt factories, manufacturing of metal products etc. By the end of 2000-2001, Orissa has 342 large and medium industries with an employment potential for 83,754 persons. In addition to these, there were 66,328 small scale industries and 15.33 lakh cottage industries in the State providing employment to 4.36 lakh persons and 26.75 lakh persons respectively.

At present nodal agencies like Industrial Promotion and Investment Corporation Ltd. (IPICOL), Industrial Development Corporation Ltd. (IDCOL) and Orissa State Electronics Development Corporation (OSEDC), DICs, OSIC are looking after promotion of large, medium and small industries. In view of the changed economic scenario in the country convergent upon liberalisation, priority is accorded to improving the performance of Public Sector industries through financial restructuring. Small scale industries of the country in particular are faced with increasing sickness in the globalised market and emphasis is laid on dissemination of latest development in the field of science and technology in the industries, besides, promoting and popularising apropriate rural technologies.

Agriculture :

Agriculture continues to be the mainstay of about

threefourths of the total working force and contributed about 28.54 percent of the net State domestic product in 2000-01 as against manufacturing sector contributing 4.3 per cent. The State continues to be affected by vagaries of nature and is frequently affected by flood, drought and cyclone due to climatic aberrations. Agriculture practices are further affected by uneven distribution of rain, inadequate provision of irrigation facilities causing heavy dependence on rains and non-adoption of improved technology by the majority of the farming community, all of which taken together, contribute to low yield as well as uncertainty regarding agricultural output. In order to improve the agricultural production, efforts on scientific lines based on research have been made. Taking the topography, the land type, the climate and the soil, the State has been divided into 10 Agro-climatic zones with distinct ecological conditions which provide for developing optimum farm practices including crops suitable for each zone. Basing on this, the programmes for dissemination of information on improved technology to the farmers and orientation through extension services have been implemented. The major thrust areas of agricultural programmes are (a) diversification of crops in the uplands, particularly in the drought prone areas, (b) increasing high yielding coverage, (c) promoting fertilizer consumption, (d) soil improvement (e) effective use of irrigation water with suitable water management practices, (f) integrated pest management and (g) increasing the cultivable area under fruits and vegetables.

During the last fifty years, a number of anti-poverty programmes like IRDP, ERRP, MFAL, NWEP, SFDA, CAD, LADP, IASP, HYVP, DPAP, ITDA, NMP, NRY, etc. having main thrust on agricultural production, have been implemented. The State Agricultural policy, 1996 has accorded to agriculture, the status of an industry.

Rice being the staple food crop, it is grown in about 77.50 per cent of the total cropped area under principal crops in 2000-2001. Growth of population has reduced the per capita availability of cultivated land in Orissa from 0.39 H in the year 1950-51 to 0.14 H in 2000-2001. Absence of adequate irrigation facilities is a major obstacle to agricultural production. Only 42.71 per cent of total cultivable area is irrigated.

Education :

During the post independence period there has been unprecedented expansion of education at all levels. The overall literacy rate has increased from 15.8% in 1951 to 63.6% in 2001. Female literacy has improved from 4.5% in 1951 to 51.0% in 2001. The male literacy in 2001 has gone up to 75.9 per cent. The number of educational institutions has.increased appreciably. By the end of 2000-01, the State had 42,104 primary schools in formal stream with 1.15 lakh teachers and enrolment of 47.10 lakh students. In the non-formal stream, there were 23,448 institutions with 24,344 teachers and enrolment of 5.86 lakh students. The number of upper primary schools in formal stream was 11,510 with 38,914 teachers and enrolment of 10.35 lakh students. In non-formal stream, there were 896 institutions at the upper primary level with 1,792 teachers and enrolment of 0.22 lakh students. There were, 6,165 High schools with 51,570 teachers and enrolment of 10.83 lakh students.

By 2000-01, there have been 8 Universities and 1367 general colleges with 5.55 lakh students and 23,003 teachers. As regards technical education, the State has 29 engineering colleges both under Government and the private sector with intake capacity of 6909 students and 26 engineering schools/ polytechnics with intake capacity 4,395 students. There are 133 Industrial Training Schools with intake capacity of 16,304

students. The State has three Medical Colleges, one Dental College, three Ayurvedic Colleges, four Homoeopathic Colleges and one Nursing College under Government sector apart from two Ayurvedic Colleges, two Homoeopathic Colleges and 13 Pharmacy Colleges in the private sector.

Power :

During 2000-01, the State got 1,405 MW of power from all sources against the estimated demand of 1340 MW. Out of 46,989 villages in the State, 35,362 villages have been electrified by the end of 2000-01 accounting for a coverage of 75.26%.

Health Services :

By March, 2002, there were 180 Hospitals, 158 Community Health Centres, 183 Public Health Centres (P.H.Cs), 1166 new P.H.Cs and 14 mobile health units. In addition to these, there are 5 Ayurvedic Hospitals, 519 Ayurvedic dispensaries, 9 Unani dispensaries and 464 Homoeopathic hospitals and dispensaries. Family Welfare Programme is being implemented to control birth rate and ensure child survival through universal immunisation. The death rate per thousand, has been brought down from 21.6 in 1951 to 10.5 in 2001. Infant mortality stands at 96 per thousand in 2002.

At present, 1142 posts of doctors are lying vacant in the 3 Medical Colleges and periphery, although every year 321 medical graduates pass out from the 3 Medical Colleges of the State.

CHAPTER - XI

NATURAL RESOURCES

Orissa can be divided into five regions namely (1) Coastal Plains, (2) Mountains and hill region, (3) Central Plateau, (4) Western rolling uplands and (5) Major flood plains.

1. Coastal Plains

This region has several deltas formed by six major rivers, viz : Subarnarekha, Budhabalanga, Brahmani, Baitarani, Mahanadi, Rushikulya and their tributaries and distributaries. It stretches along the Bay of Bengal.

2. Mountains and hilly region

This region covers about 1/4th area of the State. It is mostly inhabited by a number of tribal communities. Most of the important rivers originate from this region. The mountains of Orissa comprise eastern ghats interrupted by a number of broad and narrow river valleys and flood plains.

3. Central Plateau

The Plateau and the subdued areas are the old peninsular table lands of the hilly region. The topography is flat and river valleys are found in between. The plateau is most important due to its mineral and forest resources. Important plateaus are (a) Keonjhar - Panposh - Pallahara Plateau, (b) upper Vamsadhara Plateau and (c) Nowrangapur - Jeypore Plateau.

4. Western rolling uplands

This area covers parts of Mayurbhanj, Keonjhar, Sundargarh, Ganjam, Rayagada and Malkangiri districts. The

height of uplands is less as compared to the plateau region. It has a lot of flora and fauna and rich forests.

5. Major flood plains

These are formed by important rivers of Orissa flowing in high land, upland and plateau regions. It covers Baripada, Anandpur, Talcher, Sonepur and Athgarh. Important species of both plants and animals are found in the forests of this area.

MOUNTAINS :

The mountains are found in the plateau region. Similipal, Meghasan mountains in Mayurbhanj district are very high (1165m.) followed by Mankadanacha (1117m.) Gandhamardhan (1060m.) in Keonjhar district and Malyagiri (1185m.) in Dhenkanal district. The important peaks are Badamgarh, Kumritar, Chaliakota, Dundika, Nrusimhanath, Borpahar, Kapilas and Chandikhol. In the southern part, the Singaraju, Debagiri and Mahendragiri are the important mountains. In Rayagada district, Niyamgiri, Sinkaram, Deomali, Golikond are the important mountains. These mountains are sources of rich mineral wealth and include places of tourist interest.

RIVERS :

There are 14 rivers which are important. The biggest is the river Mahanadi. Other rivers are Brahmani, Baitarani, Subarnarekha, Vamsadhara, Budha Balanga, Salandi, Bhargabi Rushikulya, Bahuda, Machkund, Sileru, Indravati and Kollab. The water of some of these rivers has been harnessed for irrigation and for generation of hydro-electric power. The Hirakud Dam Project on the river Mahanadi, Machkund Hydro-electric project on river Machkund, Balimela Dam and Power project on the river Sileru, Indravati Irrigation project on the river Indravati, Upper Kollab Irrigation and Power project on

river Kollab are important sources of irrigation and electricity. Some of the rivers are also used for pisciculture purposes.

LAKES :

Orissa has five lakes both natural and artificial, viz (1) Chilka (2) Sar (3) Samanga (4) Ansupa and (5) Kanjia. The Chilika lake is the largest and a famous inland lake in the country extending to 72 kms in length from north to south on the Bay of Bengal. The area fluctuates in different seasons varying from 1165 sq. kms in the rainy season to 891 sq. kms in winter. It has scintillating beauty gifted by nature with a few hilocks inside the lake. This is also a very big natural bird sanctuary whereto birds from Siberia and other distant parts of the world migrate in winter. It has rich potential of pisciculture and prawn culture. The famous Kalijai temple is situated on Kalijai hill inside the lake. The Indian Navy have established a training centre called I.N.S., Chilika in 1980. The lake attracts tourists for boating



Kalijai Temple, Chilika

and cruising and witnessing the migratory birds from November to March every year.

Lake Ansupa is a horse-shoe shaped fresh water lake on the river Mahanadi near Banki in Cuttack district. It is 5 kms long and 1.6 kms wide. It is a place for fishing with scenic beauty. Migratory birds also come here during the months of December-February.

The Kanjia lake, located in between the Nandankanan Biological park and Botanical garden, is not known to many. It is encircled on three sides by flat hillocks with a slope only to the east. It provides opportunities for boating to visitors of the zoo.

SPRINGS :

There are some mountain springs namely Badaghagra and Sanaghagra in Keonjhar district, Saptasajya in Dhenkanal district, Chandikhol in Cuttack district, Barunei in Khurda district, Narayani and Nirmalajhar in Ganjam district, Patalganga in Kalahandi district, Nrushimhanath in Sambalpur district and Harishankar in Bolangir district. There are three hot springs namely Atri near Khurda, Taptapani in Ganjam district and Deulijhar near Athamallick in Angul district. The water contains major component of Sulphur besides other minerals. People believe that skin diseases are cured by a bath in the springs. The Deulijhar hot spring is not known to many.

WATERFALLS :

The waterfalls can be found at Joranda and Barehipani (Mayurbhanj district), Sanagaghra and Badagaghra (Keonjhar district), Pradhanpat (Deogarh district), Khandadhar (Bonei), Phurlijharan, Khandabaladhara and Rabanadhara (Kalahandi district), Kentamari, Patudi (Kondhamal district) and Duduma and Baghara (Koraput district). They provide tourist interest on

account of the picturesque beauty. There are temples erected near the sites.

FORESTS :

17% of the total land area of the State is covered by forests. The forests of Orissa constitute a major source of natural resources which contribute to the revenue of the State. Flora and fauna, valuable timber species like Teak, Sisu, Sal, Piasal, Kurum, Gambhari, Arjuna, Giringa and other varieties of polishable wood are available in Orissan forests. Kendu leaves, which are in abundance, are used in Beedi-making which is a profitable source of revenue. Bamboo, Sabai grass, lac, tamarind, arrowroot, Myrrh (Jhuna), Amla and marabolans (Harida) constitute the important forest products. Forests also provide good scope for seri-culture, and medicinal and herbal plants are found in the forests of Orissa.

WILD LIFE :

Large varieties of wild animals are found in the forests of Orissa. This has provided scope for establishing a number of wild-life sanctuaries. Important among them are :

1. Similipal national park (Mayurbhanj district)
2. Nandan Kanan Zoological park (Near Bhubaneswar)
3. Bhitar Kanika Tortoise-breeding sanctuary (Bhadrak district).
4. Satkosia and Tikarpara Crocodile Sanctuary (Dhenkanal)
5. Chandka Elephant Sanctuary near Bhubaneswar.
6. Balukhand Sanctuary near Puri.
7. Sunabeda Plateau Wildlife Sanctuary (Nawapara district)
8. Nalabana Sanctuary (in the Chilika lake)

9. Chilika Bird Paradise (in the Chilka lake)

10. Lakharu Valley Sanctuary (Gajapati district)

11. Bhetoni Black-buck sanctuary.



White Tiger, Nandankanan

MINERALS :

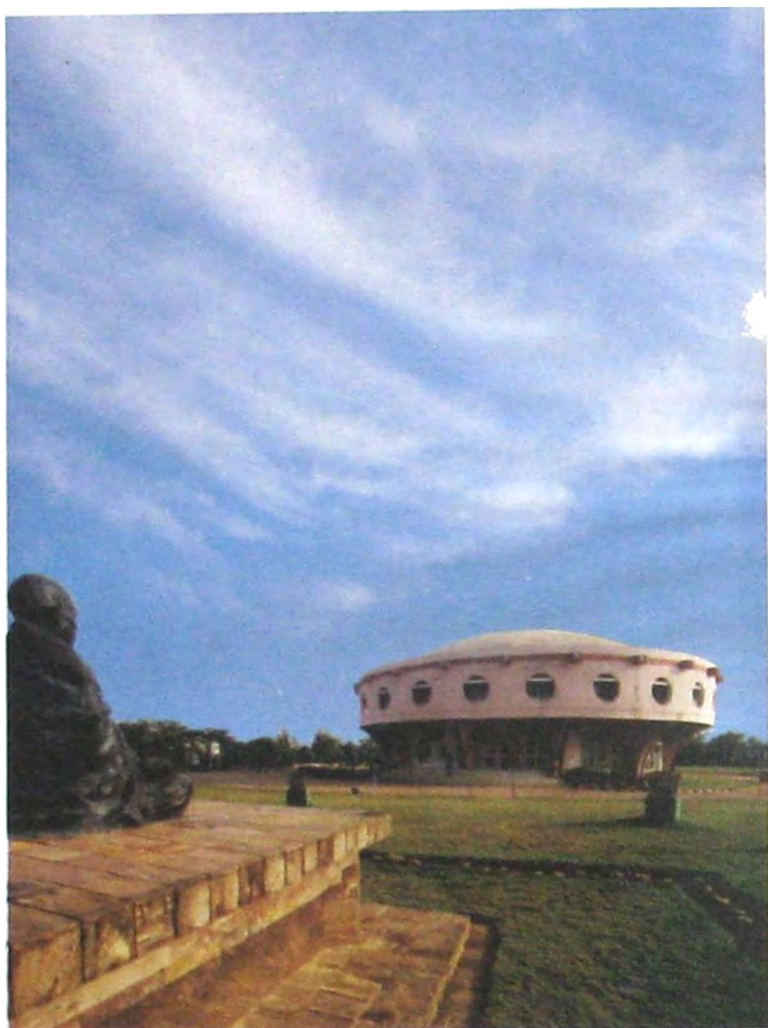
Orissa is naturally endowed with a rich variety of minerals. Major metalic minerals consist of iron ore, manganese and chromite. The non-metalic minerals are coal, bauxite, graphite, limestone, dolomite and fire-clay. Prospecting licence holders including the Orissa Mining Corporation do the mining operations and export the mining products for commercial purposes. It is an important source of revenue for the State. Giant industries like NALCO, Rourkela Steel Plant, Cement factories at Bargarh and Rajgangpur, Indian Metal and Ferro-Alloys Factory near Rayagada, Sponge Iron Factory at Jajpur Road, etc. have been established both under private and public sectors. The mining products of Orissa are its major sources of revenue.

In course of excavation of hills and mountains a number of costly and precious stones and metal stones have been found. Ores of platinum, copper, zinc and gold are also found. Some atomic minerals like monozite and zircon have been discovered in Chhatrapur area. Government of India have established the Indian Rare Earths Limited here.

Though comparatively small in size, and long suffering the neglect of the powers-that-be at the Centre, Orissa can claim to be one of the richest and potentially prosperous States of the Indian Union. Her forests are an inexhaustible source of national wealth. The State has immense natural resources, beautiful coastline and biggest coal fields in the world. The mightiest rivers water its land. The State is poised to regain its foremost position in maritime, commerce and tourism sectors as well.



Chilika Lake



Planetorium, Bhubaneswar

CHAPTER - XII

TOURISM IN ORISSA

Orissa being a land of holiness, beauty and artistic excellence, has been the tourists' paradise throughout history. It attracted travellers from abroad, religious preachers, reformers and saints in the ancient and medieval periods and has been presently attracting pilgrims from all parts of the country. Tourists from all over the globe come to Orissa to see its magnificent architecture, art and craft, folk and tribal traditions, natural treasure and enjoy the finest sand beaches on the Bay of Bengal. The State is well connected by air, rail and road to important cities of the country and has a charming network of hotels owned



Sea Beach, Puri

by Government, Corporations and Private Entrepreneurs for providing accommodation at places of tourists' interest.

Orissa has been the land of various castes and communities with a sizeable component of people belonging to weaker sections comprising Scheduled Tribes and Scheduled Castes. Besides Oriya, which is the State language spoken by the majority, there are several other languages viz Hindi, Urdu, Bengali, Telugu and English spoken by different people at different places and a number of languages spoken by different tribal groups. Orissa is a land of religious tolerance and people belonging to different religions and faiths have appeared in India as well as in Orissa at different times and lived harmoniously. Thus one can come across various ancient religions like Hinduism, Buddhism, Jainism, Islam and Christianity co-existing peacefully. In addition, one can also witness religious practices exhibiting animism, nature worship, Shamanism and ancestor worship among the tribal population. There are also other sects professing Baha'i, Alekh Mahima and Sarna. Different religious groups observe a large number of festivals round the year.

Orissa is well known for its superb artistic skill displayed in temple architecture and sculpture constituting the principal source of tourists' attraction. The excellence of its arts and crafts is brilliantly exhibited in the exquisite handloom, Patta paintings, silver filigree works, stone-carvings, classical as well as folk and tribal music and dance. The famous 'Odissi' dance form of Orissa has encompassed many foreign countries.

Puri, Bhubaneswar and Konark forming the Golden Triangle having exquisitely magnificient sculptured temples have been attracting a large number of tourists and pilgrims from India and abroad. Puri, the seat of Lord Jagannath, is famous

for being one of the four Dhams (Religious seats) in India with the famous Car Festival as a source of great tourist attraction of Puri. The famous temple of Sun God in ruins at Konark, described as Black Pagoda, is a thing of splendid architectural beauty. The sea beach here known as Chandrabhaga has been rated as one of the finest in the world.



Lord Jagannath at Pahandi

Bhubaneswar, the capital city of the State is also known as the Temple city. It is famous for Lingaraj Temple, Rajarani Temple, Parsurameswar Temple, Mukteswar Temple, Brahmeswar Temple, Vaital Temple, Yogini Temples and the caves at Khandagiri, the Jain Temple at Udayagiri and a number of other temples and shrines in the vicnity. The Orissa State Museum, exhibiting excellent selection of archeological artefacts, art and crafts, weapons and the Tribal Museum of S.C. and S.R.T.I. exhibiting authentic tribal material belongings are located in Bhubaneswar. Pipili, hardly 20 Kms. from

Bhubaneswar on Cuttack-Puri road, famous for its applique work, Raghurajpur for Palm-leaf paintings and Balakati for bell-metal products are located in close proximity.

Another place of tourist attraction is Nandan Kanan, a sanctuary and biological park located just 15 kms. away from Bhubaneswar. The Shanti Stupa and the Rock Edicts of Mauryan Emperor Asoka at Dhauli depicting the rules of Gautam Buddha's philosophy and the hot sulphur spring at Atri, both located in the periphery of Bhubaneswar, are easily approachable by road.

Cuttack, the old capital city of Orissa which has crossed 1000 years of existence, is an important place where the famous Barabati Fort is situated and the internationally popular silver filigree works are prepared. The Barabati Stadium and the Indoor Stadium at Cuttack are important places for games and sports. Old Buddhist monuments are situated in Lalitgiri in Cuttack district and Ratnagiri and Udayagiri in Jajpur district, 60 kms. from Cuttack city. Dhabaleswar temple (of Lord Shiva) located in a small but beautiful island in the river Mahanadi at a distance of 32 kms from Cuttack and the Maha Vinayak Temple at Chandikhol at a distance of 40 kms. from Cuttack are also places of tourist importance.

Other Temples which are worth visiting are the Khiching temple with the presiding deity Kichakeswari of 7^{th} or 8^{th} Century A.D. in Mayurbhanj district, Panchalingeswar temple and Khirachora Gopinath temple in Balasore district and Nrusinghanath temple in Bargarh district.

Orissa is rich in natural resources enhanced by morphological diversity. It is divided into five natural regions, viz the Coastal Plains, the river valleys, the rolling uplands, the plateaus and the hills and mountains. Along the long coast line,

the State possesses some of the most beautiful beaches in the world. These include the Sea beaches at Puri, Konark, Gopalpur-on-sea, Balighat and Chandipur. Asia's largest backish water lake, Chilika, is located at a distance of about 100 Kms. from Bhubaneswar. In winter it is visited by thousands of migratory birds flying from as far north as Siberia. There are number of natural springs and waterfalls in the State. The foremost among the springs are the Sulphur spring at Atri near Khurda, Taptapani near Berhampur and Deulijhar near Athmallick in Dhenkanal district. Important waterfalls are Barehipani and Joranda in Similipal hills, San Ghagara and Bad Ghagara in Keonjhar district, Khandadhar near Bonei and Bagra near Jeypore.

In Orissa, there are a number of sanctuaries - both large and small. Prominent among these are the Similipal National Park, Bhitarkanika, Gahirmatha, Nandan Kanan Sanctuary and Biological park, and Satkosia Gorge (Tikarpara).

Orissa is the homeland of number of colourful tribes living in their traditional dwellings in the hills and forests. they distinguish themselves from each other in their language, traditional dress and bodily decoration and the level of development. The Koya and the Bonda tribes in Malkangiri district, Gadaba and Paroja in Koraput district, the Lanjia Saora in Gunupur of Rayagada district and Gajapati districts, Dongria Kondh in Rayagada district and the Juang and Pauri Bhuiyans in Keonjhar district are charmingly colourful and interesting people attracting attention of tourists.

Orissa has scope for tremendous tourist potentialities owing to the great monuments, historically important places, long sea coast, Asia's biggest lake, i.e. Chilika, textile products, silver filigree products, etc. Hotels have been declared by the Government, as 'Industries'. A number of Star hotels have come

up in the capital city of Bhubaneswar which is also otherwise known as the Temple City. Besides, the Orissa Tourism Development Corporation have established Panth Niwases at different places of tourist interest with reasonable facilities. There is abundant scope to develop the Chilika lake so as to take a place at the pinnacle of the tourist map of Orissa, if a long-term plan for growth of hotels, motels, cruise facilities, etc. are developed. One can visualise that it will, in course of time, develop into a paradise on earth if all attendant facilities and amenities are created both in public sector and private sector with a strong will power of the Government. It is said that if one knows Orissa, one knows India. It is true, because it synthesises the ancient glorious past, cultural heritage with new cultural activities.

Orissa happens to be a land of fairs and festivals. Cross cultural influences have played a vital role in bringing to Orissa some of the most colourful celebrations. Amongst the innumerable festivities of Orissa, the ones which stand out prominently and deserve mention are The Rath Yatra of Puri, Magha Saptami, Ashokastami, Taratarini Mela, Thakurani Yatra, Chaitraparva, Chow Parba, Baliyatra, Dhanuyatra, Konark Festival, Puri Beach Festival, Dhauli and Kharavela Festivals.

A list of places of tourist interest is presented in the Annexure.

CHAPTER - XIII

ORISSA TODAY

Orissa is, no doubt, endowed with rich natural resources in the form of vast mineral deposits, fertile land, forest, plentiful surface and ground-water resources, long coast line, human resource and picturesque tourist potentials. Various policies and strategies have been adopted and development works have been implemented during the last 50 years in order to harness these rich physical and human resources for improving the living condition of the people, eradicating poverty and backwardness in the State. But despite these efforts, Orissa has remained a backward State compared with the rest of the country representing a paradoxical picture of poverty amidst plenty.

The catastrophic super-cyclone which struck Orissa in October, 1999 followed by a severe drought and unprecedented flood in 2000-2001 has been responsible for the financial crisis faced by the State Government at the moment, and retardation of the economic condition of the people.

As per the latest estimates of the Planning Commission available for Orissa, the percentage of population below the poverty line was 48.01 in rural areas and 42.83 in urban areas in 1999-2000 as against the All-India average percentages of 27.09 and 23.62 respectively. The over-all population below poverty line was 47% in Orissa as against the All-India average of 26 percent. According to the Economic Survey 2001-2002 of Government of Orissa, the per capita income in the State stood at Rs. 5,187/- in the year 2000-2001 on the basis of N.S.D.P.

factor cost at 1993-1994 price index, while the All-India average stood at Rs. 10,067/-. The per capita income position of Orissa compared to other States in India is the second lowest, the first lowest being Bihar.

The State's literacy rate according to 2001 census stood at 63.6 per cent as against the national average of 65.4 per cent. Though literacy scenario has shown evidence of improvement between 1991 Census (51%) and 2001 Census (63.6%), it still continues to remain below the national average. Among the States, while Kerala has the distinction of achieving the highest literacy rate of 90.9% and the lowest being 47.5% in Bihar, Orissa's literacy scale would rise if the existing efforts continue with sincerity and seriousness at least for another ten years to come.

The infant mortality rate was 97 per 1000 in Orissa during 1999 which happens to be highest in the country, whereas it is 70 per 1000 for all States taken together. The life expectancy at birth in Orissa stood at 57.2 years as against the All-India average figure of 61.1 years.

The productivity of foodgrains during 1999-2000 was recorded as 1,026 Kgs per hectare in the State as against the national average of 1,697 Kgs per hectare. It is also much lower compared to Andhra Pradesh, Punjab, Haryana, Uttar Pradesh and West Bengal. Though climatic conditions of the State provide excellent scope for horticulture, vegetables, spices, herbs, floriculture, pulses, etc. adequate degree of diversification from the traditional paddy crop towards these profitable ventures, has not yet been achieved, though according to the Agriculture Policy 1996, it was intended to achieve self-sufficiency by adopting modern technology in course of ten years. The consumption of fertilizers during 2000-2001 stood at 49.7 Kgs

per hectare which is much below the national average of 87.2 Kgs.

In spite of availability of wide scope to harness and utilise the natural water resources of many perennial rivers and groundwater, the irrigation scenario has not shown much perceptible progress. This is evident from the fact that the proportion of area irrigated to the net area sown in the State, was 39.4 per cent during 1997-98 as against 46.6 per cent at All-India level. The figure is much below the corresponding proportion in agriculturally advanced States like Punjab (93.0%). Haryana (76.8%), Uttar Pradesh (68.6%), Bihar (48.9%), Tamil Nadu (52.8%), Andhra Pradesh (40.1%) and Jammu and Kashmir (42.6%).

Exploitation of minerals when compared to the total reserves, is lamentably low. In 2000-2001 except for Chrome Ore, Manganese Ore and Graphite, the rate of exploitation of minerals remained below 1 per cent. The mining sector which has been contributing substantially to the State exchequer has to put in greater efforts for efficient exploitation of mineral resources, which can add more revenue.

The decennial growth rate of population in the State was 15.94% during the period 1999-2001, which is lower than the national average of 21.34%. However, this is slightly higher than the percentage of growth rates in the States of Kerala, Tamil Nadu and Assam.

Orissa has rich tourism potential which can be used as an effective medium to promote growth and generate employment in the State. The Orissa Tourism Policy may be adopted for atrracting private sector investment for augmenting the tourism infrastructure as well as resources of the State.

Orissa having abundance of mineral, forest and water resources, gifted by nature, could have become an industry-rich State. Keeping this in view, a new Industrial Policy 2001 has been formulated to create a business climate conducive to acceleration of private sector investment. This will raise income, generate employment and economic growth, if implemented sincerely.

The electricity capacity available in the State was 1405 M.Ws during 2000-2001. There are proposals for installation of power projects with a capacity of producing 2176 MWs of power. After completion of these projects, the power generation position is likely to be much better. Orissa is the first State which has taken reformative steps in the Power sector by enacting Orissa Electricity Reforms Act, 1995. The GRIDCO will control generation of power and four companies are kept in charge of power distribution.

DEVELOPMENT ACTIVITIES IN ORISSA

It is irony that Orissa remains an economically backward State in spite of its rich mineral resources, vast coast line and forest wealth. Successive natural calamities like cyclones, drought, floods have had a deleterious effect shattering the economy of the State. The unprecedented super-cyclone that hit the State in October, 1999 was the cruellest blow of natural calamity causing devastating damage like loss of human life, livestock, properties and crops. The catastrophe of super-cyclone cast heavy responsibilities on the Government for executing rehabilitation, reconstruction and continuous relief operations on a very large-scale. To recover from such a grim situation, the Government had to undertake the following special items of work to assuage the sufferings of the people affected by the super-cyclone.

A separate unit named "Orissa Disaster Mitigation Authority" was constituted with power and responsibilities to create a sense of preparedness amongst people to face emergencies in natural calamities, coordinating between Government and non-Government agencies, to expedite different relief operations including gratuitous relief, to take up reconstruction and rehabilitation work in right earnest. In 14 districts affected by super-cyclone, 1,14,476 houses were constructed and completed and 44,075 houses are in progress under the 'Indira Awas Yojana'. N.G.Os also constructed 4,230 houses for the affected people. Massive financial assistance of Rs. 172.14 crores was given to people for repairs of their damaged houses numbering 20 lakhs. Rs. 700 crores was sanctioned as advance to Government servants whose houses were damaged for their reconstruction. 60 multi-purpose Shelter Homes were constructed. 140 Primary Health Centres are under construction. 9664 primary school buildings were repaired. 4,453 new primary school buildings and 367 High School buildings were reconstructed. 96 Storage godowns were constructed. Rs. 9.37 crores was provided for special repairs to minor irrigation projects and work is in progress. Resumption of power supply was made to 19,072 villages and 6,195 lift irrigation points. Under "Food for Work programme", 21,968 M.Ts of rice and Rs. 100.69 crores were utilised creating 1,53,100 man days of labour. Seeds were supplied at 50% subsidy in the 14 affected districts and in the remaining 16 districts at 25% subsidy to the cultivators. Compensation of Rs. 105.52 crores was distributed by end of the year 2002 to cultivators numbering 6.82 lakhs. 19,385 boats and 35,678 fishing nets were distributed to 19,385 fishermen. Steps were taken to ensure completion of 1860 projects covering an area of 69.57 hectares at an expense of Rs. 27.25 crores. 7,769 lift irrigation points have been established

by private individuals to whom Rs. 20 crores as subsidy has been given by Government. 36 Krushak Bazars have been established to help the producers get fair price by eliminating unscrupulous middlemen. Kishan credit cards were issued to 10,58,000 cultivators to facilitate easy identification to avail benefits in Agriculture sector. 649 tractors were given to 3759 persons, 217 power-tillers and 2792 pumpsets were also given all totalling to an expenditure of Rs. 31.68 crores. An innovative scheme known as "Kalinga Kishan Gold Card Scheme"- the first of its kind in the country has been implemented covering 21000 beneficiaries who will be entitled to insurance claim of Rs. 22,500/- each in case of death due to accident and get priority for loans.

The Prime Minister's Gram Sarak Yojana has been implemented in right earnest. New roads to a length of 2,963 Kms., improvement of roads of 269 Kms. length and construction of 4,137 cross-drainage works form part of the scheme to benefit 2,292 villages by regular road communication. Shri Jagannath Forest project has been taken up covering 2,688 hectares for growing the specified wood required for the three chariots of the great Rath Yatra festival.

Under the D.P.E.P. Scheme the target of education for all was launched, to begin with in 8 districts with plan to extend it to 8 more districts. D.F.I.D. of U.K. sanctioned 45.310 pounds for implementation of this programme. On the Adult Education side, all districts. have been covered. 12,623 voluntary education workers have been decided to be engaged for primary education under DPEP Programme. 4,950 colour TV sets and 53,112 tape recorders have been supplied to primary schools. Steps for increase in attendance and reduction in drop-outs have been undertaken by launching the scheme 'NINAD'.

The tourism potential of Orissa is superb, but infrastructural development needs special attention. 17 projects for tourism development at a cost of Rs. 506.50 crores have been approved by Govt. of India.

An independent Economic Zone has been established at Paradeep with the concurrence of Govt. of India in order that the export and import activities through the Paradeep Port could be streamlined. The State owned Gopalpur Port is proposed for similar consideration.

Four-line super highway has been completed on NH-5 from BBSR to Jagatpur. Work in the portions from Jagatpur to Bhadrak and from Bhubaneswar to Berhampur is in rapid progress. The 438 KM-long Gopalpur-Raipur Road passing through tribal districts has been declared as NH-217 to qualify for central assistance. 15 bridges have been completed and construction of 41 bridges is in progress. NABARD has sanctioned a loan of Rs. 79.5 crores for construction of 27 new bridges and improvement of 17 major roads.

A proposal for Oil Exploration Project with a capacity of producing 9 million MTs. has been worked out and handed over to the Indian Oil Corporation for execution at Paradeep. Rs. 25.91crores was given as relief to 5,328 kith and kin of deceased persons. Decentralisation of Nurseries was made to benefit free supply of seedlings to affected villages. IPICOL sanctioned loan of Rs. 6.51 crores for reconstruction of damaged industrial structures. 2,250 weavers were supplied with looms costing Rs. 2.55 crores. Text books were supplied free of cost to all school children. Rs. 10.53 crores was spent for repairs of damaged roads.

As regards development activities in the normal areas, it may be stated that Govt. provided Rs. 61 crores for supply of

modern weapons to the Police for maintenance of law and order. 32 Human Rights Cells were created. 2 Women Police Stations were opened, 72 Fast Track new Courts and 16 small courts for speedy disposal of judicial cases were established. To contain the gradually increasing Naxalite problem, a new Armed Police Battalion has been established.

In the drought-stricken areas 'OPERATION TRISHNA', a new scheme to provide water to the people has been launched. National Agriculture Insurance Scheme has been implemented, and insurance claims to the tune of Rs. 172.06 crores was given as compensation to those who lost their insured crops. Special attention was given to old age pensions and the number was increased from 1.5 lakhs to 4.93 lakhs under Government of India Pension scheme. Under the State Old Age Pension scheme, the number was increased by 50,000 touching the figure of 5.9 lakhs. Under Accidental Insurance Scheme, 12 fishermen have been benefitted. Sarpanches were authorised to provide gratuitous relief upto a period of 10 days to prevent occasions of deaths due to hunger.

Free supply of medicines to cure five diseases namely Malaria, Leprosy, Diahorrea, Asthma and Nephritis in rural areas, has been undertaken in right earnest. In each of the 28 district Hd. Qrs. hospitals, a 20-bedded eye hospital has been opened. In the SCB Medical College, Cuttack, a Regional Backbone Treatment Centre has been established. 21 piped water supply projects have been executed in Kalahandi, Bolangir and Koraput (KBK) districts. 11 villages affected by effluent discharge of Nalco Plant at Angul were provided with alternative drinking water facilities at a cost of Rs. 6.68 crores. In Sundargarh, Balasore and Ganjam district, mega piped water supply projects, as 'Pilot Projects' have been sanctioned and started. Work in respect of 19,752 tube wells was completed to provide safe

drinking water in rural areas. 1335 new tube wells were dug in areas having no such facilities, and 3311 bore wells were dug to cover the partially- covered areas. In Puri town, a mega drainage scheme at a huge cost of Rs. 48.28 crores has been planned to discharge the accumulated water inside the town. Another mega project for discharge of filthy water from large drains and purification of dirty water at a cost of Rs. 6.85 crores is under construction in Cuttack Town. Janata latrines numbering 118 have been constructed in urban areas.

A new concept called "Pani Panchayat" has been adopted by the State Government. By end of 2002, 2005 Pani Panchayats were formed to take responsibility of irrigating 96,741 hectares of irrigable area, on cooperative basis. Besides, another concept called "BIJU KRUSHAK YOJANA" has been operated at a cost of Rs. 1,000 crores for repairs and maintenance of all canals to be executed by Pani Panchayats and Watershed Management Mission.

Under the 'Annapurna Yojana', Old-age pensioners both National and State, were made eligible to the benefits, i.e. free supply of 10 Kgs of rice. 64,800 beneficiaries have been covered so far. Under the Antyodaya Anna Yojana, 5,05,000 poorest of the poor families have been benefited and each family is given 25 Kgs. of rice p.m. at subsidised rate of Rs. 3/- per KG in ITDP and DPAP areas. 135 mobile vans have been operating to supply food materials at subsidised rates to below poverty line card holders. In K.B.K. districts, free meal is given to the old, infirm and destitute persons to the tune of 2 lakh persons.

Minimum wage rates have been increased. Under the National Family assistance scheme, 23,210 families have been given a one-time grant @ Rs. 10,000 each consequent on the death of BPL card-holders. New house sites were given to 38,597 S.T and S.C. families for building houses. 8,103 acres of ceiling

surplus agricultural land has been distributed to 8564 S.T. and S.C. family heads.

Prime Minister Rojgar Yojana has been undertaken with success covering 8496 beneficiaries for whom a loan of Rs. 51.09 crores has been sanctioned. In order to provide reasonable remuneration to poor Adibasis, the rate of Kendu-leaf packets has been raised from 16 paise to 20 paise. 68 varieties of minor forest products have been identified which will be controlled and regulated by Grampanchayats instead of Government Departmental officials. Regulation 2/1956 has been suitably amended to provide effective steps prohibiting transfer of land owned by S.T.s and S.Cs to general communities. In 8 districts having larger density of Adibasi population, 8 model Ashram Schools have been constructed. 380 hostels for accommodating 11,840 students have been constructed in KBK districts at a huge expense of Rs. 38 crores. Scholarships to 4,08,543 S.T students and 4,04,618 S.C students were distributed. 76 lakh Nationalised Text books have been supplied to them. 40 Adibasi villages have been electrified. Reservation of seats for admission into educational and technical institutions, and appointments have been strictly enforced to safeguard the interests of S.T. and S.C. communities.

Empowerment of women has become a great concern of Government. 30,000 self-services women communities have been created. 5600 such communities have been given Rs. 6 crores as loans through Banks for self-sustenance. Reservation for women in employment, admission to educational institutions and in elections to local bodies and panchayats, panchayat Samitis and Zillaparishads has been strictly enforced.

27 Integrated Child Development Service Projects have been working and 18 more have been sanctioned. Free mid-day meal is provided in 3243 Anganwadis.

CHAPTER - XIV

NGO SECTOR IN ORISSA

Orissa faces many challenges in the development arena and the great blessing of the State has been that many committed individuals and bodies have accepted and faced these challenges. NGOs primarily have been active in Orissa for nearly 100 years now, giving the State a rich tradition of voluntarism and selfless service. The development of a civil society ethos in the State owes much to the constantly growing NGO movement.

During the British rule, charitable institutions for health and education were promoted by the elite and the rich. With the arrival of the freedom movement, many non-profit institutions were promoted in different parts of Orissa by Gandhians. These institutions worked mainly in the field of basic education, sanitation, Harijan welfare, Khadi etc. Utkalamani Gopabandhu Das and his colleagues were in the forefront of the voluntary movement in its early days.

√The role of NGOs in development is indispensable and today Orissa can boast of a robust and professional NGO sector. The economic condition and the status of indigenous people in the State require an active NGO sector. Across the world, NGOs have evolved from being mere associations of do-gooders to bodies concerned with campaigns for cause, working as pressure groups to sensitise governments to developmental realities. A professional body of social workers now leads most NGOs in Orissa, effectively articulating the aspirations of its disadvantaged masses. √

Non-profit organisations like Ford Foundation, Oxfam and CARE have been active in Orissa since 1960s, bringing in international aid and expertise to the State. Hundreds of NGOs came up in the State in the 1950s and the 1960s. Most of them were building homes for destitute in the tribal and interior pockets of Orissa. Two of the leading names in those dark, underdeveloped days were Parbati Giri and Tulasi Munda. Malati Choudhury, wife of the ex-Chief Minister of Orissa Shri Naba Krushna Choudhury, established one such home called Baji Rout Chhatravas. In the interior and tribal-dominated districts of Ganjam, Sundergarh and Phulbani, NGOs made tremendous sacrifices to bring developmental inputs for the people there. NGO activists lived and worked by the simple credo of giving and giving only. They led spartan lives but were charged by lofty ideals.

The NGO sector in Orissa owes much of its maturity and professionalism today to the experience of these early campaigners. Mr. A.V. Swamy, an engineer by training and Gandhian by learning, initiated the Oxfam programme in South Orissa in the mid 1970s. Another programme for promoting voluntary action was initiated by PIDIT. These two projects led to the development of a cadre of trained, professional development workers, who then branched out to form their own voluntary organisations. In the meantime, another set of voluntary workers was coming in from the Catholic Church's programmes. Ex-PIDIT volunteers formed NIPIDIT in Phulbani and PIPAR in Dhenkanal. The Gandhi Peace Centre at New Delhi also promoted NGOs in different parts of North Orissa. They gave these NGOs philosophical and financial support.

NGOs which came up with the support of Churches were Gram Vikas, PREM and THREAD/REACH. Some of the

important personalities who led this movement were Joe and Anthia Mediath and Jacob Thundly. Many of these organisations brought environmental awareness and innovative ecological projects to the State, promoting hitherto unknown technologies like biogas, bamboo board and vertical brick kilns.

Gram Vikas has developed an interesting campus at the village Madhu near Berhampur. PREM now works with around 15,000 families in the State for their holistic development. It has created a large women's credit organisation called Utkal Mahila Sangathan. All these organisations have concentrated on capacity-building amongst beneficiaries bringing in state-of-the training programmes and establishing counselling centres in the most backward areas of the State. Many of them work on rights-based activities for the indigenous people.

Ram Das and Raghunath established NIPIDIT in Phulbani to promote tribal people's action and protection of environment. PIPAR in Dhenkanal was also established with the same purpose. The NGO FARR, led by Pramila Pradhan and CYSD, led by Jagadananda have done yeomen service in the field of development in the State and their contribution was highlighted especially during the unfortunate super cyclone of 1999. Aditya Pattnaik is another dynamic leader, who leads the neo-Gandhian Antodaya Chetana Mandal in Mayurbhanj. ACM has established an eye hospital in remote Mayurbhanj and undertakes different integrated activities in various parts of Orissa.

The contribution of the NGO sector to the development of social consciousness and to the integration of various civil society groupings is laudable. The NGO movement in Orissa has been especially fortunate in having some of the leaders mentioned in this chapter. But equally important has been the

lay worker in the sector. If proof be required of active human conscience in Orissa, then it is to be found in the NGO sector. Both the leadership and the laity in this sector have toiled in hostile environment and against severe constraints to bring mantra of development to Orissa.

It is, thanks to the efforts of the NGO sector in Orissa that various civil society sectors like the media and the academia have become sensitive to developmental issues in the State. We now appreciate that the process of developing Orissa is hugely complex and demands matching commitment, and that the attack on underdevelopment in the State by institutions designed for that purpose has been both shallow and short-sighted.

One just has to look at the work done by the NGO Agragami to realize the value of NGO work in Orissa. Agragami was previously known as the Koraput project of the Social Work Research Centre (SWRC). It was established by Achyut Das of Kashipur block of the remote Koraput district. He and his wife have struggled hard to change the life of this extremely backward district. To stay in such a remote area is itself a big contribution to the process of development.

Ashok Nanda, who comes from the tradition of independent local movements, founded Vikas, which is involved in the rehabilitation of disabled persons and the leprosy-affected. It has promoted an alternative model for micro banking and is now being noticed for its forays into waste management.

In the mid 1980s, professional NGO action was promoted by Dr. Radha Kanta Naik through NISWAS and Father Bogaert through XIM Bhubaneswar. Both these have training facilities for professional social workers or rural development managers.

In 2002, Paresh Naik, a prominent social activist established the 'Orissa Internatioinal Centre' (N.G.O) for development of Orissa with contributions of NRIs. He had established 'Tathastu' and 'Sukruti' which have done useful work in the field of education, health and environment after the super-cyclone of 1999.

Madhusmita Misra established 'Orissa Women Human Rights Forum' in 1999 to focus issues of human rights of women. She had, in 1993, established a N.G.O. 'Jeevan Rekha Parishad' working in the field of reproductive child health, environmental protection, help to the disabled and vocatioinal training to women.

There are currently an estimated 3000 NGOs operating in Orissa. There has been a considerable shift in the paradigm that supports NGO action for development in the State. NGOs are now courted actively by both the Government and the Corporate Sectors to deliver development programmes to the disadvantaged. This has happened due to two factors, one of which is a definite fallout of the liberalisation and globalisation process underway in the country. The first factor is the deliberate retreat of the Government from the welfare sector under pressure from international financial institutions. This has been accompanied by attrition in employee strength in the corporate sector to cope with demands of competitiveness. These two moves have necessitated a move by both these prime movers of social development to seek out channels that could deliver development without straining their resources. The second factor is the realisation that NGOs today are vast repositories of development experience and expertise that could help to deliver development with sensitivity and equity.

CHAPTER - XV

SPORTS IN ORISSA

Sports in Orissa have the same grip on popular imagination as anywhere else. With the formation of a separate Department of Sports in the State Government in 1985, sports in the State have received a fillip. There is, however, no gainsaying the fact that sports has a long way to go in the State. The development of sports is still in its infancy and that much hard work will have to be put in before trophies and medals, announcing the arrival of our State in the sporting arena, reach Orissa's shores.

This task looks daunting in the context of phenomenal advances in sports technology around the world and the extreme professionalism being displayed not just by players but also by those who support the system, like coaches, trainers, managers, etc. Reward in practically every sport is spiralling for the winners and so is competitiveness. However cliched it may sound, it is worth repeating this over and over that sports and sporting achievement charge a nation like achievements in no other fields do. The soul of a nation delights in the achievements of its sports persons. High sporting achievements generate euphoric patriotism and national bonding that galvanise a nation in other fields. Sporting triumphs in India have been few and far between. So we still haven't got over the rush of pure pleasure that India's cricket world cup win of 1983 gave us.

If all this seems to put a lot of pressure on sportspersons then it is more so on Orissa's small, but growing army of

achievers. For this State, underdeveloped and neglected as it is, can penetrate the nation's consciousness if its sportspersons perform well. More importantly, it will start believing in itself once the medals come home. Cultural attributes like killer instinct and achievement orientation, so important for modern life and industry, are often taught by sportspersons through their achievements. Sports, therefore, has the ability to radically transform Orissa's mindset.

All these seem so much like wishful thinking when we evaluate our position in the field today. It is true that a beginning was made in the 80s with the formation of the independent directorate of Sports. In the early 90s the Youth Services Wing of the Government was also merged with this directorate to bring a holistic focus to its work. Within a span of 20 years with its budgetary allocation the State government has developed some noteworthy sports facilities. An Indoor stadium has come up at the Killa Fort in Cuttack at a cost of around five crore rupees with a spectator capacity of 6000. Most indoor sports can be played at this splendid facility. Killa Fort also boasts of the Satyabrata Stadium which is the headquarters of the Orissa Council of Sports.

The famed Barabati Stadium at Cuttack, flagship of the Orissa Olympic Association, continues to be the centre of sporting action in Orissa. It is the only stadium, so far, which plays host to international cricket matches in the State. The stadium also hosts the Sports Authority of India training centre. The Government of Orissa has contributed massively to the development of the stadium and it is being continuously modernised. The Kalinga Stadium at Bhubaneswar, however, is all set to rival the Barabati. With a stadium span of more than 50 acres and a spectator capacity exceeding 75,000, the stadium

is a jewel in Orissa's sporting crown. Built at a cost of Rs. 20 crores it has a synthetic athletic track, one of the few stadia in the country to boast of, 6 tennis courts, 3 clay courts, 3 floodlit basketball courts, 3 volleyball courts and a veritable banquet of other facilities. A sports hostel with a capacity of 110 also functions within it.

Sports facilities have been set up all across the State. The Sports Complex in Berhampur has facilities for many popular sports. The Astroturf at Panposh, Rourkela, is the only turf field in the State and is a boon for hockey players in western Orissa who have excelled in the sport. The swimming pool in Sambalpur is yet another major facility that helps budding swimmers. There are 22 utility stadia in the State at district and sub-divisional headquarters. The major stadia at Sundergarh, Dhenkanal, Sambalpur and Bolangir are being developed as growth centres, and the Sports Authority of India has taken a lot of interest in developing some of them as talent and training centres.

There are a number of Gymnasium-cum-Halls in various towns to promote indoor sports and culture of physical fitness. Indoor games like badminton, TT, and body building are promoted in these halls. There are twelve such halls dotting the state, two of which are in Bhubaneswar.

464 playfields are spread around the State with the avowed objective of taking sports to the masses. These playfields are the building blocks of sporting action in the State. Games like football, hockey, basketball and volleyball are assiduously played on these grounds. SAI training centres have been established at Cuttack, Jagatpur and Dhenkanal. Centres are proposed in Sundergarh and Puri. The SAI has also set up Centres of Excellence in Bhubaneswar for Athletics, Rourkela for Hockey, Cuttack for football and Berhampur for weightlifting.

The Government of India meanwhile has been promoting sports through various events and programs aimed at rural areas, women and for scouting talent, of which Orissa has plenty. Special adventure sports like trekking, parasailing and gliding are also being promoted.

This concerted effort is yielding results, but slowly. Orissa was delighted to have its first Olympian in Dilip Tirkey who was a member of the hockey squad at the 1996 Atlanta Olympics. Three more from the state joined Tirkey at the 2000 Sydney Games : Lazarus Barla in hockey, and Anuradha Biswal and Rachita Panda in athletics.

One hopes this is only for starters. We need more stars, though Orissa has produced its share of sportspersons who have achieved excellence. Starting with Sheikh Gulzar who participated in the 10000 metres in the very first Asiad in New Delhi in 1951 and missed the bronze by a whisker, there has been a substantial line of sportspersons who have overcome shoddy facilities and poor encouragement, in the early days, to leap to the centre stage. Sanat Mishra in badminton was silver medallist in the 1986 Asiad. Minati Mohapatra won the Arjun Award for her excellence in cycling. B.K . Satpathy has also won an Arjun for his achievements in weight lifting. There are many other sportspersons who have done the State proud. One remembers Usha Mishra in High Jump and Hurdles, Hemanta Patel in Long Jump, Pranati Mishra in relay run, A.N. Routray and T.N. Mali in basketball and in foot ball, Golak Samal and R.K. Singh.

The big news is, of course, in cricket where Orissa's Siba Sundar Das now captains the India A Side, Debashis Mohanty was the first from the State to break into the national cricket side. Many outstanding players from Orissa are waiting

in the wings, but they are up against the parochialism, myopia and avarice that are the hallmark of Indian cricket team's selection.

Much more remains to be done in the field of sports in the State. Sports in Orissa suffers from the poor focus on sports countrywide. Nationally, our approach to sports has been bereft of planning and vision. For long, Orissa too has been a victim of the malaise. We need to inculcate a culture of sports in the country, with a clear strategy. It is not enough to establish facilities. After that is done, we have to bring in the users and train them to be champions.

Our national obsession with cricket is definitely harming other sports, but there is a lesson to be learnt from the manner in which BCCI uses multiple resources to bolster the game. Sponsorship, the electronic media, high profile tournaments, big prize money and savvy professional managers are required in every sport now. Orissa has to develop an approach that integrates all these elements to draw the best out of its sporting talent.

And talent, there is plenty. Tribal and rural Orissa is capable of producing true world-beaters in disciplines like hockey and athletics provided the talent scouts are awake on the job. Sports, in fact, can transform the rural economy in Orissa. There is a heavy case for advertising the many sports schemes widely in the country-side. A mission approach to this is vital. We advocate a three pronged approach to the development of sports in the State : Catch-Coach-Compete. Catch the talent, coach it well and expose to the best competition.

CHAPTER - XVI

ORISSA TOMORROW

The Imperative of Branding the State

For long we have lost the future. Now we must demonstrate the capability to catch the next wave.

A recent survey of states of India by a national newsmagazine branded Orissa 18th among the 19 States surveyed, a rank above Bihar. Not many aware Indians across the country and abroad will disagree with the ranking. We may nit pick on the methodology of such surveys and their intentions, as we inevitably will, but few can dispute the ranking this time around. A mature State will take stock of where it stands and chart the course north. Tomorrow can be a different picture altogether.

A ranking like this, however, is a strong indictment of the manner in which Orissa has been administered and projected. It is easy to blame the political leadership and bureaucracy for this state of affairs. Sadly, this sort of bitter truth involves other powerful and influential sections of the State's elite including academicians, industrialists and the professional sector. Orissa languishes under the collective selfishness of its elite.

Another self-evident truth needs to be told. As a State of the Indian Union, Orissa has consistently suffered the malign neglect of the Centre. This is not another perfunctory wail at an unresponsive federal system. The statistics speak for themselves. And, statistics, as is their wont, will hide more than they reveal.

Brave New World :

The future, the saying goes, follows the willing and drags

the unwilling on its course. So far Orissa seems to have dropped out of even the latter category. In the perspective of the frenetic, relentless changes infusing every field of human endeavour, Orissa seems to have retired to the caves. On every parameter of the human development index-health, education, per capita income-Orissa's achievements are sub-normal. Industry and services seem to exist only in dust-laden files. The new economy sectors, which are driving growth in the more advanced States, don't seem to have heard of this coastal Indian State, which has fiercely unutilised brainpower. The few major players in the sunrise sectors who have moved into the State don't seem to be drawing others in their wake. At this rate, it is only a matter of time before Orissa drops out of a survey of the Indian States, much in the manner 9 other States were left out in this survey.

The object of this preface is not to add to the lament, but to chart a preliminary course out of this rut. As Albert Einstein once said, "A problem cannot be solved at the level at which it was created. One has to rise to the next level."

Reams have been written on the transformation of economies and societies world-wide under the impact of information, communication and entertainment technologies. We do not have much to add to this discourse except to underline the fact that these changes will get more chaotic and entire societies stand a good chance of becoming kites in thunderstorms. The time has come to prevent Orissa from becoming just a kite. The brave new world dawning everyday demands an incredible sense of purpose and direction, and crystal clear vision.

Take the bull by the horns, brand the State :

Its route is being taken by many States in India, by many countries too. Look at Malaysia, projecting itself as "Truly Asia"

or Thailand calling itself 'Amazing'. In India, Kerala's theme song 'God's Own Country' has become so popular that the ever-increasing tourism traffic to the state now regards each visit as a pilgrimage. Even remote North-East India now markets itself with a punch-line 'Paradise Unexplored'. States are in competition : for investments, tourists, industry, and a piece of India's mind.

Orissa has missed brand-bus by a clear decade and half. There have at best been sporadic attempts to market the State as a tourist destination, but tourism can be only one component of the branding strategy. A brand is consciousness, greater than the sum of its parts, and as marketing professionals never tire of saying, immortal. A brand is

- Built by continuous effort to occupy mindspace
- Reinforced by periodic reinventions of the brand and
- Sustained by a realisation of all that the brand has a life of its own, that it is not mere image or shadow.

Brand Orissa : The peaks and the pitfalls :

In contrast to the other States in the fore-front of the emerging India, Orissa has been remarkably publicity shy and event starved. No national level IT fair is organised here nor do any of the industry associations-CII, Assocham of FICCI-bring any of their roadshows to Orissa. The State's power sector reforms, amongst the first to be initiated in the country and entering a phase of stabilisation now, is dissected in national newspapers for its failures, not achievements. Oriya professionals have been, incredibly enough, reluctant to make their mark in the high visibility areas of television, fashion design and entertainment, to name a few new-age professions, and have thus deprived the State of mileage. The love of anonymous jobs in organised sector (which is quite the 'obsessive compulsive

disorder' of Orissa's economic culture) has marooned the State on the island of obscurity. The lack of adequate entrepreneurial effort is hurting the State.

On the other hand, Orissa has plenty also going for it in the branding effort. It has a sharply developed religious tourism profile that continues to grow. In Puri, Konark and Bhubaneswar it has three best top-of-the mind recall places in the country. New Delhi, Jaipur and Agra are now touting themselves as North India's Golden Triangle for tourists while this original Golden Triangle faces neglect. Orissa has pristine beaches, great natural parks and Chilika. It also has genteel, cultured people, who must count among the most intelligent anywhere. It is a State untouched by many of the curses of modern civilisation like terrorism and the AIDS epidemic.

Why brand-building is important for Orissa :

Marshall McLuhan's oft-quoted dictum, 'the medium is the message' can be retooled in these post-modernist times as 'the image is the message', the medium be damned. As communication media proliferated, under the impact of new communication technologies, the image has become all-important. High-profile media campaigns, soundbites and baselines now drive more than just the ad industry. In fact, when the Government of India's Department of Tourism invited entries for an India brand building contest in 2002, they specifically quoted Malasiya's 'Truly Asia' punchline and Thailand's 'Amazing Thailand' template. Closer home Bangalore, apart from Kerala, has become a magical destination due to sheer leveraging of brand power.

The route for Orissa lies in much the same direction. This route will determine the future this eastern sea-board State carves out for itself. Much of Orissa's impact on the future of

India, in fact, will depend on its branding strategy. From foreign direct investment and tourist inflows to human and industrial development, all are inextricably linked to the marketing and visibility ploys that the state works out and much professional, highly specialised inputs are required for this strategy. It is not as simple as it sounds-Brand Orissa has to emerge from the weaving of some substantive strands that demand complete hard work and imagination :

1. The system and culture of administration the State offers;
2. The human resources base available in the State;
3. The cultural and natural resources on offer;
4. Development parameters of the State, which determine the enabling environment;
5. Visible determination and proven investment of the State in the process of integrating itself into global movements.

As can be seen, the branding process has some tough calls and all of them need to be taken if Orissa is to have a recognisable face.

Let us not lose sight of the purpose of developing Brand Orissa. The State has been languishing at the bottom of India's States ever since it was created. While much of its backwardness is historical, it has been exacerbated by the lackadaisical attitude of Oriyas and administrative groping. The State has been let down by an apathetic administration time and again. The development of Brand Orissa is the breakthrough initiative that has potential to leapfrog the state into higher ranks of economic opportunity and development. It is now more than ever possible for such a breakthrough to happen quickly, to reach critical mass in a short time. There are some enabling factors at work :

- Thanks to the growth of technical and professional education in the State, led by some high profile management

and engineering colleges, a considerable army of young Oriya professionals has gone marching across the country and the globe. Most are professionally successful, enjoy social standing and command powerful financial muscle. They can catch and spread the wave of Brand Orissa. They have to be mobilised successfully for the purpose, with a sharply developed, focussed communication exercise.

- The spread of electronic media is another crucial force multiplier that can aid the creation, development, and spread of Brand Orissa. Many national television channels now have personnel in place in Orissa and some have started Orissa-centric channels. FM Radio channels have also made their debut in the State or are about to. A coherent, visionary cummunication policy, both in the public and private sectors in Orissa should exploit the electronic media to reach the message of Brand Orissa consistently across the nation.

- Niche tourism is now top-of-the mind element in drawing tourists to destinations. Kerala has plugged itself as an Ayurvedic paradise and Bihar is trying to ride the Buddhism boat. Orissa too has to package the more esoteric and exotic elements of its cultural heritage to attract the increasingly mobile, yet discerning, national tourist. Orissa has to look anew at its cultural and natural heritage and work on a theme for its tourism campaign centred on off-beat places and discoveries.

These are a few of the enabling factors, which can aid the building of Brand Orissa in which the future of this promising state lies. We will deal with some of the substantive strands of the brand, dealt with briefly earlier, but before that we will take a look at the brand communication strategy Orissa must adopt. All these elements need to be carefully thought through and integrated with the help of multiple disciplines and professionals.

It requires considerable investment of finances, time and intelligence to devise a carefully crafted brand strategy, which incorporates so many diverse stands of a State's existence. Since this strategy will operate in the public domain, as opposed to the private domain of sundry goods producers, there is all the more reason why it will be considerably more complex and wide-ranging in its implications.

The communication strategy for Brand Orissa will hinge around engagement of all forms of the media. But, that's just one engagement. Orissa has to engage multiple agencies for its development : industry associations, professional bodies, international agencies, and eminent personalities. They are important to the growth of the State.

It must be added here that sociologists are now discerning a new trend in the country for which they have coined a phrase: 'secession of the successful'. The country is witnessing a rapid distancing of successful industries and professionals from the government authority. With liberalisation firmly in place and with the centres of governmental power still saddled with the image of licence-raj centres, many simply don't feel the need to interact with the government at all. In Orissa, the new age dawning on it requires the obsolete governmental norms be jettisoned. It thus requires the marginalisation of a substantial section of the State's bureaucracy, so be it. Orissa's vast army of bureaucrats is, in any case, bereft of modern ideas and the continued backwardness of Orissa owes much to this army's never-rising learning curve.

One professional with vision is worth an entire bureaucracy and this was demonstrated by the work done by Mr. Sam Pitroda in the 1980s. This technocrat, who spent his formative years in Orissa, initiated the telecom revolution in

India. Today Orissa requires the touch of such professionals and committed individuals.

Wings of Fire :

The substantive issues in the brand-building process are as important as the communication process. And, they are the building blocks of the entire brand, indeed the cornerstone. The substantive issues have to do with the 'ambience' the State has to offer. They are the regular bread and butter issues of health, education, infrastructure, per capita income and resources availability.

The point of this chapter, however, is not to belabour the poor development of the State nor to lament the poor leadership that the State has been afflicted with for many years now. We are laying out a roadmap here, a route Orissa must traverse if it has to belong to the higher ranks of development. Orissa has to grow and fly with wings of fire.

It is often said that people get the government they deserve. We in Orissa deserve better. Democracy in Orissa has to be broadened and deepened with a smart-sized, moral, accessible, responsible and transparent administration that has the interest of Oriyas at heart. Good governance is not an option any more before any government that intends to raise the human development parameters of the State. It is a must. Poor governance, in fact, is at the root of the misery of the State. One of the great blessings of globalisation is the attention it has wrought of agencies concerned with development on the less developed areas of the world.

It is imperative to harness this attention to the benefit of the State. The fundamental requirements of good roads, literacy and industrialisation are a must for Orissa's brand-building process. The Sun has to rise on Orissa.

PLACES OF TOURIST INTEREST (DISTRICT-WISE)

1. **ANGUL (177 kms. from Bhubaneswar)**

- Sarang-sleeping image of Lord Vishnu
- Deuljhori-hot sulphur spring (3 kms. from Athmallick)
- Tikarpara-Satkosia gorge and crocodile sanctuary.
- Bhimkund-sleeping image of Lord Vishnu (29 kms. from Talcher).

2. **BALASORE (214 Kms. from Bhubaneswar)**

- Khirachora Gopinath Temple at Remuna (10 kms. from Balasore)
- Chandipur-on-sea (16 kms from Balasore)
- Panchalingeswar Temple, Nilgiri

3. **BALANGIR (327 Kms. from Bhubaneswar)**

- Harishankar temple
- Ranipur-Jharial, Sixtyfour Jogini

4. **BARGARH (380 kms. from Bhubaneswar)**

- Nrusimhanath Temple

5. **BHADRAK (142 kms. from Bhubaneswar)**

- Akhandalmani-Lord Shiva Temple at Aredi
- Chandabali
- Dhamra Port

6. **BOUDH (228 kms. from Bhubaneswar)**

- Buddhist Shrine

7. **CUTTACK (29 kms. from Bhubaneswar)**

- Barabati Fort
- Kadam Rasool
- Filgree works
- Barabati Stadium at Cuttack city
- Churchika Temple at Banki (45 kms from Cuttack)
- Dhabaleswar Temple-35 kms from Cuttack

8. **DHENKANAL (99 kms. from Bhubaneswar)**

- Kapilas Hill peak and deer park-26 kms. from Dhenkanal
- Saptasajya-30 kms. from Dhenkanal

9. **DEOGARH (280 kms. from Bhubaneswar)**

- Pradhanpat waterfalls

10. **GAJAPATI (Parlakhemundi) 349 kms. from Bhubaneswar)**

- Mahendragiri hill
- Lakharu Valley Sanctuary

11. **GANJAM (Chhatrapur) 158 kms. from Bhubaneswar**

- Gopalpur-on-sea- seaside resort-18 kms. from Berhampur
- Chilka lake-75 kms. from Berhampur
- Taptapani hot-water sulphur spring-51 kms. from Berhampur
- Jaugada rock edict of Emperor Ashoka

12. **JHARSUGUDA (374 kms. from Bhubaneswar & 60 kms. from Sambalpur)**

- Bikramkhole Cave

13. **JAGATSINGHPUR (74 kms. from Bhubaneswar)**

- Paradeep Port
- Sarala Temple

14. **JAJPUR (120 kms. from Bhubaneswar)**

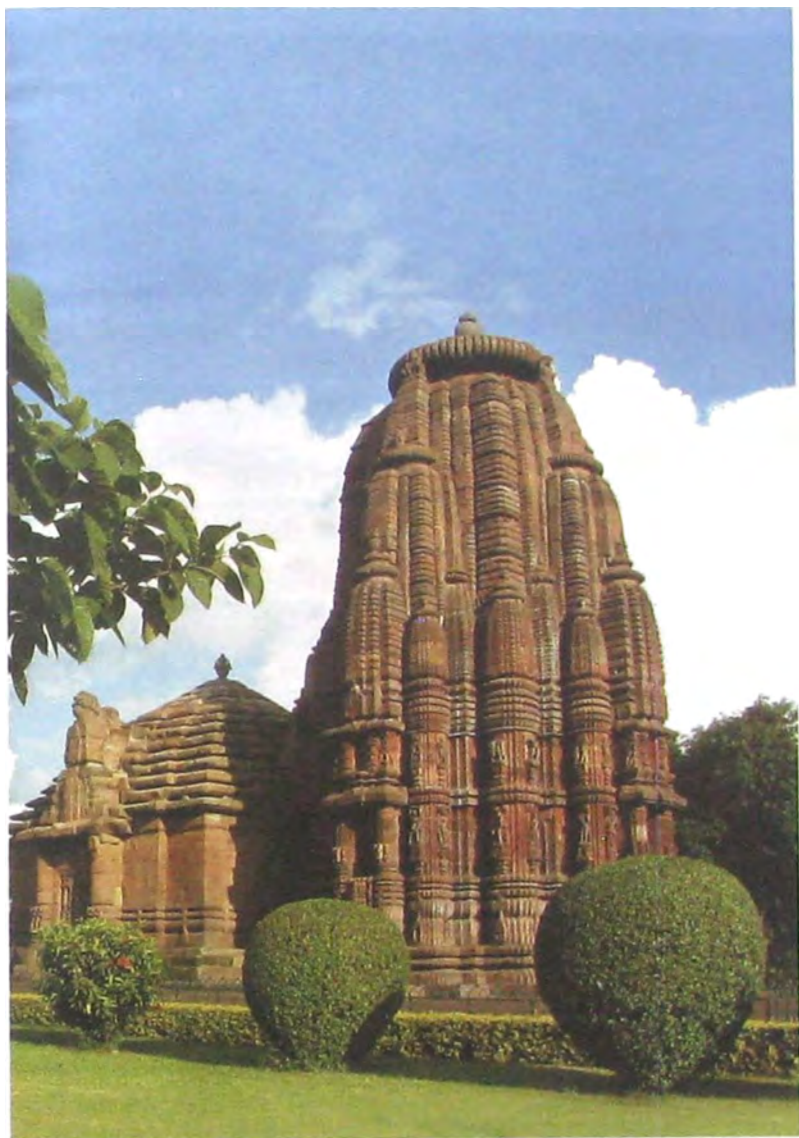
- Goddess Birja Temple
- Dasaswamedha Ghat
- Lalitgiri, Ratnagiri, Udayagiri Buddhist shrines
- Chandikhol

15. **KALAHANDI (Bhawanipatna) 427 kms. from Bhubaneswar**

- Phuljharani Waterfall
- Kalarapet Forest
- Junagarh Fort (22 kms. from Bhawanipatna)
- Belkhandi Archaeological site and Dhabaleswar Temple

16. **KENDRAPARA (93 kms. from Bhubaneswar)**

- Bhitarkanika crocodile sanctuary



Rajarani Temple, Bhubaneswar



Palm Leaf Manuscripts

- Olive Ridley Sea Tortles of Gohirmatha
- Baladevjew Temple

17. **KEONJHAR (235 kms. from Bhubaneswar)**

- Tarini Temple, Ghatagaon
- Badghagra and Sanaghagra waterfalls

18. **KHURDA (28 kms. from Bhubaneswar)**

- Lingaraj Temple, Mukteswar Temple, Rajarani Temple, Parasurameswar Temple, Vaital Temple, Brahmeswar Temple-all at Bhubaneswar.
- Khandagiri and Udayagiri Caves and rock edicts at Bhubaneswar
- Dhauli-Peace Pagoda and Emperor Asoka's rock edict-8 kms. from Bhubaneswar
- Biological park and Sanctuary at Nandankanan
- Atri Hotwater Spring (42 kms. from Bhubaneswar)
- Chilka Lake-100 kms. from Bhubaneswar
- Banpur-Goddess Bhagawati Temple (10 kms. from Balugaon)
- Pipili applique work- 20 kms. from Bhubaneswar

19. **KORAPUT-JEYPORE (522 kms. from Bhubaneswar)**

- Bagra waterfall-14 kms. from Jeypore
- Duduma waterfall, Machkund-50 kms. from Jeypore
- Gupteswar Temple-35 kms. from Jeypore
- Batisi Simhasan at Nandapur-50 kms. from Koraput
- Hindusthan Aeronautics Ltd., Sunabeda-20 kms. from Koraput
- Upper Kollab Hydro-electric Project at Jeypore.

20. **MAYURBHANJ (Baripada) 270 kms. from Bhubaneswar**

- Similipal National Park and Project Tiger, Berehipani and Joranda Waterfalls.
- Kiching Temple-150 kms. from Baripada

21. **MALKANGIRI (618 kms. from Bhubaneswar via Koraput)**

- Balimela Dam Project, Chitrakonda

22. **NOWRANGAPUR (563 kms. from Bhubaneswar via Koraput)**

- Siva Temple at Papadahandi
- Indravati Hydro-Electric Project, Khatiguda

23. **NAYAGARH (87 kms. from Bhubaneswar)**

- Nilamadhab Temple, Kantilo
- Raghunath Jew Temple, Odogaon

24. **NUAPADA (546 kms. from Bhubaneswar)**

- Wildlife Sanctuary

25. **PHULBANI (211 kms. from Bhubaneswar)**

- Daringbadi, Kentramari and Patudi

26. **PURI (58 kms. from Bhubaneswar**

- Sri Jagannath Temple and Sea Shore Resorts
- Konark Sun Temple-65 kms. from Bhubaneswar and 35 kms. from Puri on marine drive.
- Balighat for sea-side resort
- Sakhigopal for Sakhigopal temple-20 kms. from Puri

27. **RAYAGADA (390 kms. from Bhubaneswar)**

- Kashipur

28. **SAMBALPUR (317 kms. from Bhubaneswar)**

- Hirakud Dam
- Samaleswari Temple
- Leaning Temple of Lord Shiva at Humma
- Gopaljee Monastery

29. **SONEPUR (297 kms. from Bhubaneswar)**

- Temples of Gyanadevi Maluni and Stambheswari

30. **SUNDARGARH (407 Kms. from Bhubaneswar)**

- Steel Plant at Rourkela
- Bedabyas
- Junagarh Fort

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